W·G·LAWES OF SAVAGE ISLAND AND NEW GUINEA

by

The REV. JOSEPH KING

WITH MAP AND ILLUSTRATIONS

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WILLIAM GEORGE LAWES

OF SAVAGE ISLAND AND NEW GUINEA

William George Lawes.
(July 1, 1852. Aug. 6, 1907.)

W. G. LAWES

OF SAVAGE ISLAND AND NEW GUINEA

BY THE REV.

JOSEPH KING

Australasian Organising Agent of the London Missionary Society
Author of "Ten Decades" and "Christianity in Polynesia"

WITH AN INTRODUCTION BY THE

REV. R. WARDLAW THOMPSON, D.D.

WITH MAP, PHOTOGRAVURE PORTRAIT, AND NUMEROUS OTHER ILLUSTRATIONS FROM PHOTOGRAPHS

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THE RELIGIOUS TRACT SOCIETY

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TO HER WHO WILL UNDERSTAND
MOST FULLY THE SACREDNESS OF
THESE . MEMORIAL . CHAPTERS

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life. He was a diligent student, an acceptable preacher, and an attractive personality in his youth, and he very early exhibited a quiet strength and determination of character, which had a marked effect on his companions. Had he entered the ranks of the home ministry he would doubtless have taken an honourable position of usefulness and popularity. His industry as a student, his strong grasp of evangelical truth, his power of interesting and impressive speech, and his soft and persuasive voice would have made his ministry effective and successful.

There was, however, another characteristic in his nature which would have seriously affected his power of leadership had he remained in England. This was his invincible modesty and humble estimate of his own powers. This characteristic was conspicuous to the end of his life. Though his knowledge on many subjects was large, accurate, and valuable, and though he was gifted with a singularly clear and discriminating mind, able to look at great questions dispassionately and judicially, he seemed always very unwilling to give expression to his opinions, except when a strong sense of duty compelled him to do so.

His extreme sensitiveness about the convictions and feelings of others was strikingly exhibited in connection with his retirement from the active work of the Mission. For ten years at least before he left Papua he was uncomfortable, and suggestions came in his letters that he felt it might be wise to withdraw from the Mission.

He was on the happiest terms with his colleagues, his translation work was going forward steadily, the College at Vatorata was firmly established, and there was no European in Papua more thoroughly respected and beloved than he. Yet the feeling pressed on him with increasing force that he ought to retire.

When at length I was able to get from him in conversation the motive which influenced him, the modesty and sensitiveness of his nature revealed itself. 'I am a long way the senior of most of the men here now. The boys have views very different from mine on many questions of Mission policy, and they have to work them out in the future. I don't want them to feel that I am constantly differing from them and criticising their action, so it would be best for all if I were quietly to retire.'

The same sensitive modesty made him silent in company, and gave the impression of reserve in the presence of strangers. Yet the words of Sir George Le Hunte will be echoed by all who had the privilege of being his friends: 'To know Dr. Lawes was to feel the strong personality which lay beneath a singularly quiet character, the force of an ocean current in a calm sea setting always to what was best and highest.'

This quiet man, so sensitive about the feelings of others, so unwilling to obtrude himself or his opinions, was no coward, and had a very strong grasp of principle. When occasion demanded it he did not hesitate to say what he thought, and his words, whether in appeal or

protest, were those of a very clear and strong conviction guiding a very forceful though facile and pleasant pen.

The modesty which made him unwilling to obtrude himself or his opinions, kept him from saying much about the experiences through which he and his devoted and like-minded wife passed in their pioneering work, first on Niue, and then, and especially, in New Guinea. His official letters were almost colourless in these respects, and his private correspondence seems always to have been bright and chatty and made light of difficulties and dangers. Yet the brave and uncomplaining couple passed through experiences which would have provided endless material for self-glorification to some natures. The first Europeans to settle among the wild people of Savage Island, the first to take up permanent residence on the mainland of Papua, they knew to the full all the vicissitudes which result from the suspicious temper and fickle feeling of ignorant and barbarous people. They were again and again in imminent peril of their lives. They endured numberless hardships. They devoted themselves tirelessly and in calm faith in God to the task He had set them, and they said nothing about it. The biographer has had a very difficult task, because so little personal record remains of the details of the life-work of his subject.

Sympathy with the natives is indispensable to success in Mission work, and Lawes had this in a very high degree. He was an unqualified and unquenchable optimist in regard to the salvability and elevation of

the most degraded. His optimism was not of the foolish, unthinking, and mistaken kind which is so often and so falsely attributed to missionaries. He recognized the limitations and saw the faults of those among whom he was labouring. He did not expect their saintship in Jesus Christ to be more advanced than that of the converts in Asia Minor in the first century, but he believed with all his heart that the gospel alone could save them, and that it was sure to do it in God's good time. He had also the most generous confidence in, and appreciation of, his native fellow workers, and never restrained himself in speaking of the splendid heroism and devoted service of these good men. The result was that he won the complete confidence of the people, and the devotion of the workers whom he trained and led.

When the time came for the British annexation of Papua, there was no one who did so much as Lawes to secure a peaceable settlement. The people did not understand in the least what hoisting the flag meant, but they listened to his patient and careful explanations, accepted his assurances that it would be better for them and for their children, and welcomed the new order with great if vague expectations of good. Meanwhile he had also set forth in the public Press his views on the rights and claims of the natives of Papua in a statesmanlike and masterly memorandum, which had great influence in shaping the terms of settlement.

Thus he lived his unassuming, consecrated life, and,

growing in breadth of Christian spirit and in conception of the nature of the Kingdom of God, he became more and more widely known and trusted. The name of Misi Lao will not soon fade from the memory of the people to whose highest interests he devoted his life, as it is enshrined in the hearts of those who knew him, one of the most unassuming, yet one of the most persuasive and influential, witnesses for Christ and pleaders for His Kingdom.

For most of the photographs illustrating this volume his biographer is indebted to the kindness of the Rev. H. M. Dauncey, who, like myself, has read the proofs.

R. WARDLAW THOMPSON.

LONDON,
August 19, 1909.

PREFACE

THE privilege of writing this biography came to me under a compulsion, which I could not resist: I was asked to do so by Mrs. Lawes and her sons, and they would take no refusal. My exceptionally close friendship with the late Dr. William George Lawes was the reason assigned why I should write the story of his life. Our companionship began when we were fourteen years old, our ages being the same within one day, and our intercourse grew into a brotherhood which was never marred by a discordance. The character of the following chapters makes a long preface unnecessary. I began by writing in the third person; but as the story unfolded and scenes of a personal character had to be described, the use of the first person seemed more fitting, and I have adhered to it throughout.

I have tried to give to the story an historical setting. Much as Dr. Lawes accomplished, there was one thing he failed to do. He should have been, through exceptional knowledge and ability, the historian of Papua's earliest acquaintance with the outside world. No one was so well able to describe the passage of the Papuan from primitive darkness towards the light of Christian civilization, and again and again I urged him to give the world an account of his three decades of experience

and observation, but I was not successful. A full history of the period has not been possible in this biographical sketch, but I have tried at least to keep the thread visible.

I have fortunately been able to command ample sources of information. All the material which Lawes had preserved has been lent to me by Mrs. Lawes. A continuous journal he did not keep, but some of the more important periods are well covered by daily entries. Copies of his correspondence with the secretaries of the London Missionary Society, with Government officials and others, I found amongst his papers, and of many of his valuable contributions to the newspapers of England and Australia. These I have been able to supplement from my own fairly complete collection of Government Reports and papers, and I have also had free access to the Parliamentary Library in Melbourne.

It would have given me more satisfaction if longer time had been available for writing the following pages, but the publishers have not allowed me to forget that a belated biography is not tolerated. A book published in London cannot, without great delay, be revised by a writer in Australia ; but Dr. R. Wardlaw Thompson has very kindly consented to allow the publishers to refer to him should it be necessary.

For help received from various persons my thanks are due. To the Revs. Francis E. Lawes and H. M. Dauncey, Miss Pinnell, and others, I am indebted for letters and photographs ; to Sir William Macgregor and Sir George Le Hunte for their specially contributed letters ; and to the Hon. Alfred Deakin for making it possible for me to use the Parliamentary Library. I

have also had the advantage of being able to read some of the chapters to Mr. Atlee Hunt, Mr. T. W. Harris, and to some of my Congregational ministerial brethren, who have contributed valuable suggestions.

These chapters are sent forth with the hope and prayer that the facts recorded will help to quicken the missionary zeal of our Churches. The story of George Lawes, the Christian lad and the Missionary pioneer, contains a special message to young men. Should the following pages help to reproduce, in other Churches, a missionary awakening like that which took place at Reading fifty years ago, a succession of harvests may yet be added to the fruit which has been garnered from Savage Island and New Guinea.

JOSEPH KING.

MELBOURNE,
December, 1908.

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WILLIAM GEORGE LAWES

OF SAVAGE ISLAND AND NEW GUINEA

CHAPTER I

EARLY LIFE AND COLLEGE DAYS

Birth at Aldermaston—Silchester Associations—The 'Secluded Forest Sanctuary'—The Rev. Andrew Pinnell—His Son's Influence on Lawes—A Fruitful Sermon—Removal to Reading—Mr. W. H. Wellstead—A Trio of Missionaries in Trinity Congregational Church—Influence upon Young Men—The Rev. C. H. Bateman's Ministry—His Missionary Zeal—Gill of Rarotongo at Reading—Result—Lawes and the Mission-field—Accepted by L.M.S.—Training at Bedford—Ordination—Marriage.

WILLIAM GEORGE LAWES of Savage Island and New Guinea. This name will always be associated with these lands, not through landed rights, but because of philanthropic and Christian service rendered to the people. His boyhood and early manhood were spent in England, but the great work of his life was done amongst the equatorial races of the Pacific Ocean. The warp and woof of this story must be looked for mainly in the soil and atmosphere of coral isles, and the home of the bird of paradise.

Lawes was born at Aldermaston in Berkshire on July 1, 1839. This quiet and picturesque village is situated near the river Kennet, and is about three miles from Silchester, the old Roman town from which

archæologists have filled a museum with ancient treasures. His playground was in country meadows, and beneath the sombre shade of pine woods; but in this rural seclusion he already had glimpses of the larger world in which he was to move. Silchester was a part of the estate given by the British people to the Duke of Wellington, the hero of Waterloo, and the Iron Duke was still living there when George Lawes was a boy. I remember, too, with what interest he used to speak of Layard the explorer, who was a frequent visitor at Aldermaston. One of the roads leading to Silchester which he traversed almost daily, was made by the Romans, a highway like those which Paul, the Apostle of the Gentiles, had trodden. Who can tell what thoughts of missionary service may have entered his mind as he trudged along that historic road to school day by day? The possibility of such thoughts possessing his mind at a very early age, is not difficult to conceive, when it is remembered that he was nurtured in a home, school, and Church, where the effects of the eighteenth century evangelical revival were still felt.

The Congregational Church of Mortimer West, described as a "secluded forest sanctuary," is not beautiful without or within, and the form of worship is not ornate; but in the congregation there have always been men with deeply rooted convictions about Jesus Christ and His message of life to the world. A hundred and twenty years ago Mortimer Common was in ill repute. It was one of those spots in Christian England which sadly needed missioning, and a solitary cottage was found, the doors of which were opened to a missioner. A century ago, and later, many vigorous

THE VILLAGE OF ALDERMASTON.

Lawes' Birthplace.

MORTIMER WEST CONGREGATIONAL CHURCH,

Which Lawes attended as a boy.

and fruitful Churches were born in cottages and private houses; and it was thus the Church was founded, where in later years the Lawes family worshipped, walking a long distance from Aldermaston to attend the services.

The first minister of this Church was the Rev. Andrew Pinnell, who had been trained at Gosport Academy under Dr. Bogue, one of the founders of the London Missionary Society. Mr. Pinnell filled the pastorate for more than fifty years, and during the last decade of his pastorate one of his attentive hearers was the dark-haired boy, with eyes of singular brightness, the picture of whose handsome face was to become one of the best known in modern missionary literature.

Much as George Lawes was indebted to his pastor, he owed perhaps still more to his pastor's son, the schoolmaster of the future missionary. Mr. W. H. Summers has written thus of Charles Pinnell—

'His whole-hearted and self-denying devotion to the interest of the cause at Mortimer, his simple faith and his gentle and gracious spirit, are memories which will long be cherished by those who had the privilege of knowing him. Of his work as a teacher of the young, it is enough to say that many of his former pupils, now in some instances occupying prominent positions in Reading and elsewhere, feel that some of the best and highest influences that moulded their early lives, came to them in the schoolroom and in the pleasant garden of Minton House.'

Miss Pinnell, the schoolmaster's daughter, who is still living, remembers the day when, at seven years of age, George Lawes was brought to school. She describes him, in a letter just received from her, as

a 'manly little fellow, who as a scholar became remarkable for his diligence, punctuality and perseverance. The walk from his house was a long way, but he never turned back, however hard it rained.'

The church and the schoolhouse stood together in the same enclosure, so that it was almost impossible to dissociate them. The two sides of his education went on simultaneously, and very early he became a sincere disciple of Jesus Christ. The soil had been well prepared by careful home training. Parental guidance and example had made a life of faith attractive to him.

Then there came a day when an arresting voice spoke to him. It was not the voice of a great preacher; it was not the voice of his own pastor. A lay preacher, whose name is forgotten, occupied the pulpit in the quaint old chapel by the pine forest, and based his exhortation on the words, 'I love them that love Me, and those that seek Me early shall find Me;' and the wisdom, which has its completion and crown in Jesus Christ, became the accepted guide of Lawes. What the great discovery meant to him will be seen in this story of his life.

At fourteen years of age he left the environment of his boyhood, but only to remove to Reading, eleven miles away. How much depends upon the first location of a lad when he leaves the parental roof! There are few responsibilities greater than that of placing our sons, when they are articled or apprenticed. There was in Reading in those days, a place of business which locally had a high reputation. Its principal, Mr. W. H. Wellstead, took a keen interest in the character and religious culture, as well as the business education, of

those under him; and in this atmosphere the best convictions of the lad from Aldermaston were greatly strengthened.

It was here my lifelong friendship with Lawes began. When he found himself in association with several lads of his own age, modestly—but with not a little fortitude—he planted and unfurled his flag. He was neither unwisely aggressive, nor offensively self-assertive, but he did not fail to make it plain that he had definitely chosen his Master. Upon those of us who had brought with us the memory of Christian homes, he naturally exerted a strong influence, and when we were tempted to throw off Christian restraint his silent loyalty held us back.

In the spirit of a true missionary, and with the forceful eloquence of an object lesson, this lad who was later on to preach the regal claims of Christ in strongholds of heathenism, proclaimed the Gospel to his youthful companions. Three of us during that formative period occupied the same room, and we all became missionaries of the London Missionary Society. The third of this trio was William Edward Cousins, who years afterwards was honoured by Oxford University for his literary work in Madagascar.

Remembering what my early association with George Lawes meant, it is a great joy to me to be writing this narrative of his life's work. From my home at Wallingford, I took with me to Reading many sacred religious impressions, but they were in great danger of being effaced. The habit of prayer, regular attendance upon public worship, a studious life and interest in the welfare of others, were all fostered by the example of my

companion, and we had not been long together, when Christian discipleship became to me a controlling power.

The Church home as well as the business atmosphere we found in Reading, supplied a healthy stimulus. The Free Church life of this progressive country town has had a history greatly to the credit of its leaders, and in that history Trinity Congregational Church has occupied an important place. Its first pastor was the Rev. William Guest, and the succession has been: Kilpin, Bateman, Stevenson, Reaney, Oates, Shepherd, Snell, and Swift. It was during the pastorates of Samuel Wells Kilpin and Christian Henry Bateman that we were in membership.

What a hallowed memory it is; how many things during that period were crystallized! Reviewing those experiences of fifty years ago and more, scene after scene passes through one's mind, of youthful preparation for activities which have followed, and each scene gathers around that enterprising, watchful Church. 'Trinity' was the arena where our youthful conflicts were fought; the social circle where our friendships were formed; the academy where we discussed such profound questions as youth only can with confidence approach; the volunteer camp where we were drilled for field service; and it was even our school of amateur journalism in which we fearlessly tried to enlighten the world through *Our Journal*, a manuscript production! With paternal solicitude and wisdom those who managed the Church created an atmosphere in which there was nothing repellent to immature life. 'Trinity,' as we loved to call it, provided the best of rooms and the warmest of welcomes, and one young man at least I

know who became so attached to the spot, and so interested in the Sunday services that he was never absent from his accustomed seat.

How much might be written about the men who graduated as Christian workers in the various institutions—the Sunday school classes; the Bible class, of which Mr. Edwin Silver was the honoured teacher; the Local Preachers' band, and the Young Men's Society. Reading's Free Church ministers at this time were the Revs. Christian Henry Bateman; William Legg, B.A.; T. G. Horton, father of Dr. Horton of Hampstead; and John Aldis, father of the first Nonconformist Senior Wrangler at Cambridge. With such men in the pulpit, it is not surprising that so many young men responded to the call for service; and to such the Trinity Young Men's Society was the centre of attraction, and its monthly Sunday afternoon tea, with its paper and its conference, was specially attractive.

To the trio of missionaries already mentioned, the Rev. George Cousins, now one of the Foreign Secretaries of the London Missionary Society, must be added, and the Rev. Frank E. Lawes, now of Savage Island, who was indirectly influenced from the same centre. Ministers also, as well as missionaries, and many lay-Christian workers received their inspiration here.

The missionary character of the pastor's ministry was one of its most powerful factors. In Mr. Bateman, the fervent evangelist and the recruiting officer were happily combined. The supreme object of his preaching was to attach young people in discipleship to Jesus Christ and to enlist them as pledged workers for Christ. That he was a children's minister the once popular

Sunday school hymn-book, known as Bateman's Hymns, was evidence; but he was more than this. An example of his usefulness as an evangelist may be given here. Of his sermons my most vivid remembrance is the appeal he based upon the words: 'In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto Me, and drink.' He once told me that he had preached that sermon more than a hundred times in England and Scotland, and never without hearing of some who had accepted the invitation. In all such decisions he never failed to emphasize the missionary obligation which was involved.

There was a reason for this: the best traditions of the Moravian Church are missionary, and Mr. Bateman had received his theological training at a Moravian college. He refused to look upon missionary sermons as the exclusive and protected right of missionary secretaries and deputations. The great commission had a prominent place in all his preaching and teaching; the obligation of every Christian to help in spreading the Kingdom of Christ was one of the root thoughts which he constantly applied, so that it was impossible for any young man who was asking seriously how his future life should be spent to overlook the missionary claim; and so it came about that when an exceptional appeal was made, George Lawes not only had an open mind but a responsive heart.

It was at a united Sunday school gathering held on a Sunday afternoon in Broad Street Chapel in the year 1858 that Lawes realized what was for him the unmistakable path of duty. The Rev. William Gill, of Rarotonga, was in Reading, and with him Isaiah, a

native of that island. Upon a heart already almost persuaded, the appearance and appeal of a Christian Polynesian produced a powerful effect. It was the first time Lawes had seen a South Sea Islander. The tones of the strange language impressed him, and when the message was interpreted by the missionary, he was ready with his answer. It was the man of Macedonia over again. His heart, which had already been surrendered to Jesus Christ, had but one reply, the reply of unconditional obedience. There and then he gave his life to God for missionary service.

With as little delay as possible Lawes sought the advice of his pastor, who encouraged him to offer himself to the London Missionary Society, and being accepted, he entered very shortly after upon his course of training.

His college days were spent at Bedford, best known all over the world as the home of John Bunyan. The Christian influences which had touched and quickened his life at Mortimer and Reading, were further strengthened by the historical associations of Elstow, the birthplace of the writer of the *Pilgrim's Progress.* On the village green the house still stands which was the centre of Bunyan's drunken bouts before he knew the Gospel of the grace of God ; and in that heavily-timbered, old-time building, with its low-pitched room, the students of the Missionary College preached their earliest expositions of that Gospel, which gave Bunyan his vision of the wicket gate, leading by the way of the cross to the celestial city. Here Griffith John and George Lawes in their early manhood proclaimed the evangel which, in later life, one of them

was to preach to China's civilized millions, and the other to the savage tribes of Polynesia and New Guinea. Another of the College preaching places was Carrington, close to the house where John Howard had lived; and the two Congregational Churches at Bedford, where the students worshipped, were named Bunyan Meeting and Howard Chapel, after the immortal dreamer, and the Christian philanthropist. These historical associations supplied a fitting atmosphere for young men who were being trained for service in foreign lands.

If the historical atmosphere of the neighbourhood was stimulating to healthy thought and earnest Christian purpose, so also was the teaching of the men who were responsible for the training. The solid and sound instruction in the lectures of the Rev. John Jukes, and the bright scholarly talks of the Rev. William Alliott kept the students alert. Even during the hours of recreation, theological and other subjects were often debated with excited warmth. Lawes was a great favourite with the students, and in the village chapels around Bedford he was always a welcome 'supply.' The qualities of thought, voice, language, and spirit which made him an effective and pleasing speaker, were not acquired later in life; they were parts of his natural endowment.

The writing of this story awakens many half-forgotten memories of the men with whom a little later I studied. Our rambles for relaxation and our times on the river fill a delightful place in my mind. The echo of our boisterous laughter must surely still vibrate in some of our favourite haunts. George Lawes in his

day at Bedford could laugh with the rest, but he was all through life a quiet man. Nature had withheld from him the gift of song. In a great congregation he would stand with sealed lips, when a triumphant song of praise was being sung. There was, however, much wholesome merriment in his nature, and his laugh was contagious. All who remember him will call to mind the dancing sparkle of his eyes, when he was surrounded by congenial friends. Mind and heart were full of thought and feeling, and when the atmosphere was favourable, or occasion demanded, he was as fluent a conversationalist as he was a public speaker.

During the seventeen years that the London Missionary Society continued to send students to Bedford, forty-seven passed their examinations and were appointed to stations in different lands. Of these, sixteen are still living, and several are yet in active service. Bedford students have served in North and South India and Travancore, in South, Central, and Northern China, in Africa, the West Indies, Polynesia, and New Guinea. The names of some of these may be given. Beside Griffith John and Lawes already mentioned, the contingent has included the following names: John MacKenzie of Africa, William Mateer and Dr. Duthie of Travancore, Dr. Macfarlane of Lifu and New Guinea, Dr. Lowe of Neyoor, Dr. Phillips of Madras, Edward A. Wareham of Belgaum, William E. Cousins of Madagascar, George Owen of Peking, recently appointed to the Chair of Chinese in the London University, Thomas Bryson of Tientsin, James Sadler of Amoy, and Frank Lawes of Savage Island.

The ordination of George Lawes took place at

Reading on November 8, 1860. The standing he had won for himself in the Church of which he was a member, gave to the service more than usual interest, especially amongst the large circle of young men who had come to regard him as their leader. The members of the Young Men's Society, of which he had been so largely the founder, felt that they were honoured by his appointment, and some of them, who cherished the same missionary enthusiasm, had with him already a sense of comradeship. The Church's opportunity of separating one of its number for foreign work was gratefully recognized by old and young, and a large congregation gathered at the solemn service. One of the effects of this service upon the Church itself was that they began to call the new missionary 'Our Missionary,' and this they have kept up all through the succeeding years. When the news of Lawes's death reached Reading last year, they mourned for him as for one of their active members.

'Trinity' not only gave the missionary, but also the lady who was to be his faithful helper through his long career. Mrs. Kilpin, the widow of a former pastor of the Church, had a school in which a large number of girls from different parts of England were educated. A number of these were members of the Church, and one of them, Miss Fanny Wickham, became the wife of the young missionary about a fortnight before his ordination. Of her record as a missionary and her sustained endurance through manifold and difficult labours, much might be told in this story, if one were not deterred by knowledge of her shrinking from publicity.

CHAPTER II

IN THE WAKE OF CAPTAIN COOK

The 'Children's Ship'—Charles A. Berry: a Reminiscence of Childhood—The 'John Williams'—Departure of Lawes—Arrival in the South Seas—Calling on a Queen, a Governor, and a Consul—Sunday at Rarotonga—Savage Island reached—Its Early History—Peniamina's Mission—Paulo the Samoan—His Death—Landing of Mr. and Mrs. Lawes—Possibilities of 'Inferior Races.'

A LARGE canvas would be required to reproduce in pictorial and chronological order the ships of the London Missionary Society, and a wide knowledge of marine architecture, for the procession would include almost every kind of sea-going craft. The 'Duff' of 1796 was a full-rigged ship. She was captured by the French, and then for thirty-six years our missionaries were sent to Polynesia chiefly by convict transports. Beyond their Australian port they travelled by schooners of any tonnage and in almost any condition. It is about this period that so little is known, and in connection with which there is so much of an exciting and heroic character yet to be told.

It was in 1844 that the first children's ship was built. The late Dr. Charles A. Berry of Wolverhampton tells an interesting story which shows how, when he was only seven years of age, he was interested in the children's ship—

'My very first sermon was preached more than thirty-five years ago, before I passed the epoch-making transition from frocks to trousers. A clean pinafore made an admirable surplice and an orderly row of chairs and stools—some of them occupied by my sister's dolls—constituted a congregation worthy of a city church, and not too exciting for a young preacher's nerves. My mother and sister together with a few friends were present. I forget all about the sermon except that it was upon the sleeping Christ in the storm-tossed ship, and that it was followed by a collection for the "John Williams."'

It was in a ship named after a Christian martyr and purchased by the pence of Christian children, that George Lawes and his wife travelled to that lonely island in the far-away Pacific, to tell Savage Islanders of Christ's wondrous love.

Half a century ago the 'John Williams' returned to England about every five years, and on November 23, 1860, she commenced one of her outward voyages. The following entry in the diary of Lawes records the embarkation :—

'Embarked at Gravesend. . . . A farewell service was held on board, and at its close we proceeded a few miles and anchored for the night.' After the usual zigzagging course of a sailing vessel in the English Channel, and dropping anchor 'till the fog lifted,' the little barque of 192 tons register got safely into the open, and reached Cape Town two months after leaving London. Between the Cape and Tasmania, the diary speaks of a furious gale when they were hove to under 'goose wing.' Seven weeks were occupied in crossing these southerly

and boisterous seas, which made the succeeding fortnight at Hobart, in the hospitable home of Mr. W. Rout, very pleasant. Missionary meetings were held, and much interest shown in the Society's work. The next calling place was Melbourne, and the voyagers were entertained by the Rev. Richard Fletcher of St. Kilda. Sydney was reached exactly five months after leaving London. These Australian ports, especially Sydney, have at different times, and in many practical ways, been brought into very close touch with the Society's work in the Pacific; and this first acquaintance of the missionary and his wife with these cities was to ripen into a life-long and intimate relationship.

On May 16, 1861, the 'John Williams' left Port Jackson for the islands, and her course made Tahiti, where the work of the London Missionary Society began in 1796, the first calling place. 'Sighted Tahiti this morning,' says the diary; 'was much struck with the beauty of the island. The mountains, covered with verdure and rising to a height of from four to ten thousand feet, presented a grand and imposing appearance. This morning at twelve a.m. came to anchor inside the reef, and the Rev. W. Howe came on board. The heat is oppressive. . . . Went on shore early this morning, and in the afternoon we called on the French Governor, and were received with great courtesy. Leaving Government House we called upon the famous Queen Pomare, and then upon the British Consul. We found Pomare living in an exceedingly good house of European style and well furnished. She is a pleasant-looking woman. The fact that we had called upon a Queen, a Governor and a Consul, made it a memorable

day. We learned the interesting fact that thirty-one Protestant pastors were paid by the French Government. There are 2300 communicants.'

The picturesque island of Raiatea, the Olympus of Central Polynesian mythology, was the next place visited, and here they landed the Rev. George Morris, who had come with them from England. Thence they proceeded to Tahaa to land the Rev. J. Lampard Green, who had been appointed to reinforce that station. Mangaia was their next calling place, where they were warmly welcomed by the Rev. W. Wyatt Gill, M.A., better known in later years as Dr. Gill. Still sailing westward they entered the Cook Group, and here at Rarotonga they spent a Sunday.

'The large chapel was well filled with attentive listeners. It was a delightful sight which did one's heart good. The Communion followed, and we sat together at the table of our Lord. At the afternoon service six young men were set apart for missionary work after years of training at the Institution. They were proceeding with their wives to help in evangelizing the westward islands.'

This was George Lawes's first acquaintance with the native pioneer missionaries of Polynesia, with so many of whom he had in after years so much to do. A few days' sail after leaving Rarotonga, Samoa was reached, where a longer stay was made, and on August 12, sailing southward, the fine mountain ranges of the Samoan Group were left behind.

Savage Island stands alone, a low and lonely isle more than three hundred miles from any other land. It has never felt the eruptive force which has thrown up

so many picturesque mountain peaks in other parts of Polynesia. It is not an atoll, and it has no barrier reef. Its cliffs rise abruptly from the ocean to a height of about a hundred feet, and the island is about twelve miles long, while its greatest width is eight miles. When this patch of coral rock first became a human habitation will never be known, but when Captain Cook discovered it, its rocky coast was alive with the wildest-looking people this intrepid navigator had seen, and, fearless as he was, he was more than content to gaze upon them at a distance from the deck of his vessel.

The earliest events in the missionary history of this island had better be narrated here. When our missionaries had successfully established themselves in some of the more populous Polynesian centres, wishing to realize the parable of the one sheep away from the fold, they sought to make this lone and lost isle a participant in the saving ministry of the Gospel. The man who made the first attempt was John Williams, and the attempt supplies one of the best examples of his heroism. The missionary ship is called the 'John Williams,' not simply because it is the name of the man who was massacred at Erromanga, but because of the exceptional circumstances under which he had been himself a ship builder. One of the most inspiring stories in modern missionary history is the account of the building of the 'Messenger of Peace.'

We follow with thrilling interest that scene at Rarotonga, when, having decided to build a vessel, Williams looked around him for the means at his disposal. On the mountain slopes there were trees for

timber, and there were willing hands to help, but they were unskilled, while the hundred things required did not apparently exist. No survey ever seemed more unpromising, but the most important factor was present. There was his own ingenious mind, subject to an impassioned desire, and an unconquerable will, and with calm determination he laid his plans. Very soon the keel of the vessel was laid, and in due time she was launched and rigged, and ready for sea.

In this vessel, in 1830, after carrying the Gospel to Samoa, he visited Savage Island. After thirteen years' experience in the Pacific, Williams was accustomed to deal with shy, suspicious, and resentful natives, but in approaching the savages of this island he felt it necessary to use more than usual caution. It must be remembered that they knew nothing of the beneficent motive embodied in the suggestive name he had given to his new vessel; the 'Messenger of Peace' was to them the vessel of an enemy. He came near enough to parley with the fierce island warriors, and successfully landed amongst them two Aitutakian evangelists who had been designated for this hazardous work, but it was impossible for them to remain ashore. An important advantage was however gained, a good impression was made upon the people, and two young men were induced to remain upon the missionary schooner, who, when they discovered the beneficient intention of their newly-found friends, were pleased with the prospect of seeing other lands. A description of the exciting scene which took place in connection with his visit, will be found in Williams' *Missionary Enterprises,* a volume which in

1837 was by special permission dedicated to the King of England.

Ten years later, in 1840, a new attempt was made to obtain a footing, four Samoan evangelists having been set apart for the work. They could not, however, be left on the island ; and it was not until the third missionary visit in 1846 that anything effective was done. Following the example of the two young men whom Williams had induced to leave the island, another native a few years later had in a whaling vessel found his way to Samoa. Here he came under mission influence, and eventually entered the Malua Institution as a student. In 1846 the 'John Williams' started from Samoa on a missionary cruise with the Revs. William Gill and Henry Nisbet on board, and with them was this native of Savage Island, who had at his baptism taken the name of Peniamina (Benjamin). In his private diary Captain Morgan describes the scene when Peniamina landed.

About two hundred people stood on the shelving rocks with spears and other weapons in their hands ; but they also displayed a sign which showed there had been a change in public opinion. Above their savage weapons a white flag was flying, and a number present had attached to poles small pieces of white cloth which they waved as a welcome.

Knowing the difficulty of landing through the surf, Peniamina had packed his personal effects in a cask, and amongst them his Samoan Christian books, of which he was justly proud. The cask was floated ashore by means of a long line, which was drawn through a forked stick planted on the rocks. Seating himself in a canoe

to which the line was attached he, too, was hauled in like manner through the breakers. When the vessel departed, Peniamina in civilized fashion, which doubtless surprised the wild crowd around him, took off his hat and waved his farewell to those on board. Captain Morgan records his favourable opinion of this convert, and his thankfulness for being privileged to land amongst this hitherto inhospitable people, their first Christian teacher.

Three years more passed, and in 1849 Paulo (Paul), a Samoan evangelist, was taken to the island. Although Peniamina had attached a few to himself and imparted to them a very elementary knowledge of Christianity, it was found that, being a prophet in his own country, he had gained little influence.

Paul the Samoan was an exceptional man, 'a noble example of a native teacher who wielded remarkable power and did a great work both as a teacher and translator.' In the roll of Polynesian evangelists he holds a very high, if not the highest place. His pioneering work on this difficult island was a fine achievement. His forerunner, Peniamina, had, it is true, placated the hostile population, but real Christian instruction did not begin until Paulo arrived with his more mature knowledge.

He was not long in learning the language, a comparatively easy task to him through its similarity to Samoan; but to preaching he very quickly added the much more difficult task of writing his message in the new language. He laid for the people the foundation of their Christian literature, reduced their language to writing, and with his Samoan Testament before him

turned the chapters and verses of one of the Four Gospels into fairly accurate Niuean. It was an imperfect beginning, but that he was able to begin at all proved what good material there is in Christian Polynesians for successful missionary service.

Lawes, at the very end of his life, looking back upon his long experience amongst the South Sea Islands and New Guinea, said of Paulo, 'He was the Apostle of Niue, and the finest Polynesian missionary I have ever known.' This testimony reflects as much credit upon him who gave it as upon the man respecting whom it is given.

In one of his earliest letters to the Mission House, Mr. Lawes wrote thus of the death of Paulo: 'You will be grieved to hear of the death of the father and founder of the mission on this island, the Samoan teacher Paulo. On the 7th of February last he calmly "fell asleep in Jesus." He was in the prime of life, and we had hoped he would long be spared to carry on the work he so successfully began, but the Master called him. Paulo's gain is our loss. I cannot tell you how great a loss we have sustained in his removal. He was a noble specimen of a native teacher; he was faithful and discreet in his work, humble and prayerful in his life, and loving and beloved in his home; he spoke the language like a native, and in translation of the Scriptures was an invaluable pundit. Few men have been so blessed in their work for Christ as was Paulo. While many have toiled and toiled, and gone down to the grave uncheered by sight of fruit, he had the happiness to see an abundant harvest as the result, under God, of his labours. In October, 1849, he landed amongst savages,

many of whom were clamouring for his life, and in February, 1863, he departed from a land which has not an avowed heathen; and was mourned over by the whole population. His death became his life; upon my asking him how he felt in the prospect of death, he replied, "If it be the God's will it is good; my trust is in Jesus."'

A description of the landing of Mr. and Mrs. Lawes at Savage Island can be given not only from the correspondence of the new missionary, but also from a letter written by the Rev. A. W. Murray, one of the most active and experienced pioneer missionaries of Polynesia. 'The "John Williams" sailed from Apia for the Western Islands on Monday the 12th of August. We had on board Mr. and Mrs. Lawes proceeding to Savage Island, the sphere to which they had been appointed. On the 13th took on board Mr. Pratt and family, he having been asked to accompany the new missionary to his field of labour, and to assist in the commencement of his work. We had on board 3000 copies of the Gospel according to St. Mark, which had been printed in Samoa. It was originally translated by the Samoan teachers (other teachers had joined Paulo) labouring on that island, and afterwards revised by Mr. Pratt. It is the first attempt at the important work of Scripture translation by native teachers.

'We made Savage Island a week after leaving Samoa. My last visit was at the close of 1853, and at that time it was in much the same barbarous state as when it was discovered by Cook. Now, how changed —how marvellously changed! Glowing representations have been given by those who have been privileged to

visit it of late years, hence our expectations were highly raised, we expected great things; nor were we disappointed.'

How strangely different is the induction of an English pastor, and the entrance of a missionary to such a field as Savage Island! If in the latter case the orderly ceremony is lacking, the hearty and boisterous welcome offers some compensation. Mr. Lawes says: 'At Avatele hundreds of men and women crowded down to the landing place, and as soon as our feet were on dry land our hands were seized for a shake or a smell (kiss). In this manner we proceeded to the teacher's house, almost carried by the rejoicing people, and deafened by their joyous shouts. We reached at last the teacher's house, which we found to be a fine specimen of native ingenuity and hard work. It has seven rooms, and is furnished with roughly constructed chairs, sofas, tables, and bedsteads.

'The chapel is the finest I have seen in Polynesia. It is 120 feet long by 30 broad, and it will hold nearly 1100 people. At sunset the sound of praise rose from the surrounding houses. How sweet did the singing seem, coming as it did from the family altars raised by people only fifteen years ago degraded savages!' The almost universal practice of family worship, which has been established in those parts of Polynesia which have been evangelized, is one of the lessons which come back to our older Christian lands. Christendom, in many ways which are vital and indispensable, is feeling the discontinuance of home worship. Silence in the home about the families' relationship to God is robbing our children of that sweetness which touched the heart of

George Lawes on the evening of the day when he landed at Savage Island, and which in Samoa touched and caused to vibrate sacred chords in the soul of Robert Louis Stevenson.

'To-day,' the diary says, 'we bade farewell to our friends on board the "John Williams." The vessel which for nine months has been our home is gone, and we are on this island where eleven years ago we should not have dared to land. How great the change! The people do not seem to know how to do enough for us.'

Two days later is the following entry: 'Our first Sabbath in Niue and a memorable one. The first sound which broke upon our ears this morning was Christian singing. Attended two services. The large chapel was well filled with attentive listeners. It was a sight to fill any Christian heart with joy.'

There are many things in this short chapter upon which one might comment, but the great outstanding fact is the example it affords of the capabilities of Polynesian Christians. Many do not believe in missionary results, because they have no faith in the material upon which we operate. The South Sea Islanders are interesting enough; they supply picturesque studies for the artist, and suggestive data for the ethnologist or philologist; but that such savage races are capable of any degree of intellectuality, or that men with cannibal appetites can feel the inspiration of altruistic motives or the aspirations of the Christian spirit, has by some been deemed absurd. Yet the fact remains, that, in spite of the limitations of a people like the Samoans, more than one Samoan was found who, after a comparatively short course of Christian

instruction, went to Savage Island and without the supervision of a resident white missionary started a system of education, established orderly Church work, and translated portions of Scriptures, and so prepared the way for the larger work upon which George Lawes entered when he took up his abode on the island.

CHAPTER III

SAVAGE ISLAND

Work from 1861-1872—Joined by the Rev. George Pratt—His Labours—Lawes and the Natives—Progress of the Mission—South American Men-stealers—Protests and Withdrawal—Captive Islanders afloat—The Sounds from Below—Lawes and the Bible Society—Wreck of the Second 'John Williams'—Her Successor—Another Misfortune—Chalmers of New Guinea—Mr. Chalmers's Account of the Wreck—The 'Rona' and her Captain—'Bully' Hayes as a 'Missionary Captain'—Work at Savage Island—A Missionary's many Tasks—Lawes joined by his Brother—Difficulties of the Work—Indented Labour—Development of Native Industries and Commerce—Visit to Samoa—Times of Trial for Native Christians—War and Peace—Furlough.

FROM August, 1861, to January, 1872, George Lawes resided on Savage Island. The language was quickly acquired, and he was able almost from the first to discharge some of the onerous duties which the position involved; but he was not at the start without assistance. The Rev. George Pratt remained with him for seven months, and the young missionary always remembered with grateful appreciation the service rendered.

The life of George Pratt has never been written. Polynesia has had no more able missionary, and none with a fuller knowledge of its comparative philology. Unfortunately this conscientious worker was not known by our English Churches. He was ordained at Above

Bar Chapel, Southampton, in 1838; and, leaving England shortly after, he never retured to his native land. He gave forty years to Samoa, and acquired a wide knowledge of the inner life of the people, and a deep acquaintance with their traditional lore. The exceptionally perfect translation of the Bible which the Samoans possess is largely the result of his labours. It was a great advantage to Lawes to have this older missionary with him when he was beginning his work at learning the language. The bright, cheery company of this veteran, which was always exhilarating, must have heartened him and his wife during those months of novel experiences.

'Both Mr. and Mrs. Lawes,' Mr. Pratt wrote, 'like the natives, which is a very great point, for as a natural consequence the natives will like them.' This forecast was very fully realized. All through their missionary career they made friends by being friends. Aloofness from those they were trying to lead could never be charged against them. The spirit in which they entered upon their work may be gathered from the following words, taken from a letter of Lawes: 'When able to look round upon my field of labour, I was amazed at the extent of the work already done. So far as I have been able to ascertain, there is not a vestige (outwardly) of heathenism remaining; all has crumbled away beneath the power of the work of God. I can do but little until I get a thorough knowledge of the language. If anything will make a man learn a language, it is to be surrounded by a loving people thirsting for knowledge and to be unable to speak to them.'

On April 9, 1862, Mr. Pratt, just before leaving the island, wrote the following letter to Dr. Tidman: 'The time to look for the "John Williams" and consequently the termination of my holiday, has nearly arrived. What I have done during the past eight months will not take long to tell. My study of the language of this island while in Samoa, enabled me at once to commence preaching and conversing with candidates. Up to the end of last year I had held 547 conversations, and as the result 211 persons were added to the Churches. . . . Giving my whole strength to the revision of the translations made by the teachers, I have been able to get ready for the press, Matthew, Luke, and Acts, and the day before yesterday I completed the Epistle to the Philippians, which I mean to be my farewell to the Churches. My plan has been to compare these translations, sentence by sentence, with the revised Samoan New Testament, and the Textus Receptus. From the commencement of this year I have handed over every department of the work (except translations) to Mr. Lawes.'

A year later the progress of the mission was thus described by Lawes in a letter received in London: 'The number of inquirers continues to increase, and what is still better, the candidates themselves increase in light and knowledge. Our Church members now number 600. . . . I have been progressing slowly with the work of translation. I have now completed the Hebrews, James, Ephesians, and Titus. These we are sending to Sydney by the "John Williams" to the L.M.S. agent. . . . The first week of this year was a week of prayer throughout the whole island. One day

was set apart as a day of prayer for England, and fervent prayers were offered by these once "Savage Islanders" for their brethren in England and other lands. Everything is now most promising.'

As the people were thus beginning to realize what Christian light and knowledge meant, and what it meant to dwell in amity, peace, and safety, a cloud flung its shadow over the island, and the horizon from which the cloud arose was a so-called Christian land. Peruvian vessels prowling in Polynesian waters for labourers were seen off the island, and with their newly learned confidence in white men, the unsuspecting natives went on board. When a number had gathered on the deck they were induced to go below, and when there, the hatches were covered and fastened, and they found themselves prisoners. 'About one hundred and thirty of our finest young men have thus,' says the missionary, 'been carried off forcibly from their land, their wives, and their families. The number includes twenty Church members, one deacon, and three assistant teachers. And these do not represent all our loss. Those taken were the strength, flower, and hope of their land.' This experience was repeated at many islands in connection with a considerable fleet of vessels belonging to the coast of South America.

In 1863 I left England under appointment to join the Society's Samoan staff, and when I reached Australia, I found the community deeply stirred by the tidings of these atrocities, and wrote thus from Melbourne to the Directors of the L.M.S.: 'Increased interest has been excited in our meetings by the accounts of the nefarious kidnapping which has been

going on in the islands. The colonies have been very prompt in expressing their indignation at the dastardly traffic and in petitioning the British Government to interfere and demand reparation from the Peruvians.'

The *Chronicle* of the L.M.S. for that year contains many pages of information descriptive of the scenes amongst the islands, and the determined effort in Australasia to repress the inhuman treatment of the islanders. Australia has stains on its own escutcheon in respect to its own aborigines which it would gladly expunge, but the conscience of the community as a whole is as tenderly sensitive as other Christian communities in respect to injustice done to dependent races. The petitioning of the British Government by the London Missionary Society and other bodies compelled Peruvian editors to review the position and to advocate the immediate prohibition of the trade, and in a very short time the raiding fleet withdrew from the Pacific.

Before passing from this subject, the following incident must be recorded. In one of his letters Mr. Lawes describes the scene in the hold of the vessel in which the Savage Islanders were imprisoned. When they discovered that the ship was sailing away from the island, they knocked on the sides of the vessel and called to be let out. After awhile sailors went below, and with rough pieces of wood beat those who were demanding their liberty, while two sailors armed guarded the hatchways. In this fashion quiet was restored, and the captives were left in the total darkness of the hold.

The next sound which reached the deck was of a different character. When the prisoners judged that

the hour had come for evening worship, in their wretched confinement they united in singing and prayer. An impressive demonstration this of the new life which the gospel had brought to this once wildly savage race!

Towards the end of his life George Lawes was honoured by being elected a Vice-President of the British and Foreign Bible Society. His connection with that society began very early, and the following letter is one of the first of a life-long correspondence. He always spoke in terms of warmest regard of this institution, which is the servant of all who anywhere and in any language need a supply, small or large, of the Christian Scriptures. The letter is dated March 28, 1864, and is addressed to Rev. S. B. Bergne: 'Your kind letter of October 9, 1862, reached us on our solitary island on December 23, 1863, almost fifteen months in transit! We are so isolated that we get but one mail a year. Some of our letters remain nine, ten, or even eleven months in Sydney before an opportunity occurs of forwarding them to us. I have very great pleasure in acknowledging the following volumes kindly granted by the Committee of the Bible Society to aid me in the work of translating, viz.: Several volumes of Polynesian versions, Septuagint, Textus Receptus, and Hebrew Bible; also per Rev. George Turner, LL.D., three volumes of *The Englishman's Greek and English, and Hebrew and English Concordance.* I beg most heartily to thank the committee for this timely and valuable aid. I beg, too, to acknowledge the receipt of the Society's Report for 1862. Will you kindly send it to me yearly? We take

the deepest interest in the operations of your society. Although living on this solitary island our sympathy and interest are not confined to it. Our people, too, like to hear of the progress of the Redeemer's Kingdom, and the spread of the knowledge of His Word.

'You will have heard long ere this of the horrid cruelty to which our island has been subjected at the hands of Peruvian slavers. Peaceful homes have been broken up, loving hearts cruelly separated, and many valuable lives sacrificed by the white heathen from Peru. A year has elapsed since the last visit of these vile slavers, but the widows and children cease not to weep—a ship off the island always causes a fresh outburst of their grief. Many of those taken into bondage were true disciples of Christ. The Word of God was precious to them. One of the regrets of their sorrowing friends was, "Alas, they have no books with them." I do not think our mission has sustained any injury by these slavers, beyond the loss of some who would have been valuable help among their countrymen.

'In December last we received the portions of the New Testament printed by the New South Wales Auxiliary of the Bible Society. It is a much larger book than any that has been previously printed in the Niue dialect. You will not be surprised to hear that it excited deep interest. All the natives were anxious to get a glimpse of it. A single copy which reached me some months before excited no small amount of wonder and envy. Many came from distant parts of the island and begged to get a sight of it. Highly favoured those considered themselves who were allowed to read a few verses out of it.'

The sea brought to this isolated community another sensational and exciting experience in January, 1867, but it was of a very different character from the one already narrated. A new and well-equipped vessel drifted at midnight in a calm before a strong current, which broke in a great surf. She was lifted on to, and left a hopeless wreck on the shelving rock under the wall of cliff. It was the 'John Williams,' known as number two of the succession of vessels of the same name. The first children's ship had been lost at Danger Island. She, too, had drifted helplessly on the glassy Pacific, and had become a total wreck on the barrier reef.

Widespread interest was awakened by the decision of the directors to procure a new vessel, and a beautiful barque, the best the ship-building yards of Aberdeen could turn out, was launched. She left London on January 4, 1866, and after calling at Adelaide, Melbourne, Hobart, and Sydney, sailed thence to Aneiteum in the New Hebrides, with stores for the Presbyterian missionaries there. Here her first misfortune occurred. Entering the harbour where Dr. Geddie was stationed, she struck an unknown rock, and was so seriously damaged that it was found necessary, after stopping the worst of the leak with tarred and quilted blankets, to return to Sydney.

This incident introduces into these pages a name which will be frequently mentioned later on. James Chalmers was amongst the passengers, and he volunteered to accompany the crew on this somewhat perilous undertaking. His heroism was not a thing which grew after years of familiarity with danger, it

was inbred in his nature. Mrs. Chalmers, who was quite equal to him in courage, went with him to Sydney in this leaking ship. It is true that the danger of the situation was lessened by the fact that the Presbyterian missionaries insisted on sending their own new vessel, the 'Dayspring,' to accompany the 'John Williams,' but a sailing vessel is never too safe a convoy. Sydney was reached without mishap, the necessary repairs were effected, and a start was again made for the islands.

The report, which Chalmers sent to the Mission House in London of the more disastrous experience at Niue, will be found in Richard Lovett's *Life of Chalmers*. His wife also wrote the following account of the experience: 'The sky had a squally appearance, but by half-past seven it fell quite calm with a heavy swell driving us on the land. All means were resorted to to keep the vessel out to sea, but we still went astern. Nearer and nearer we approached the dreaded reef. About nine o'clock Mrs. Williams, Mr. and Mrs. Davies, and Mr. Chalmers and I went to the saloon for prayer. Rockets were fired and blue lights burned to warn our friends on shore of our danger. Oh, the agony of that hour! The night was densely dark, the lightning began to flash, but not a breath of air could be felt. About ten o'clock the gig was ordered alongside, and the ladies dropped from the side of the vessel into it. No time for ceremony; seventy-two souls, among whom were several native women and children; and already could the back swell of the reef be felt. By twenty minutes past eleven o'clock all were in the boats, and in a few minutes after the

vessel struck with a crash which quickly dispelled all our hopes, and sent a pang through our hearts. We were some miles from the mission premises, which we made for as soon as we could, keeping the boats together by ropes. It was very dark, but we found out our way by a number of torches which the natives kept lighting on shore. By three a.m. we reached the landing place; the surf was very high; no boat could get near that night. Natives came in canoes and took us to the rocks; we were then dragged through the surf and carried by the natives on their backs up a long extent of steep rocks, over which the surf was constantly breaking. By half-past four a.m. all were safely landed.'

The opportunity which was thus given to Mr. and Mrs. Lawes and their Christian converts of succouring a large shipwrecked party they filled to the full with selfsacrificing hospitality. Some stores were fortunately saved from the wreck, and much they were needed during the weeks which succeeded the disaster. A very interesting chapter might be written about the people entertained by George Lawes and his wife through their long missionary career. Travellers of almost every social rank, scientists, naval officers, politicians, sons of peers and sons of toil—all who came had a welcome and such an entertainment as was possible, but never were any more welcome than this shipwrecked party.

For six weeks this large company from the wrecked vessel remained on and around the Mission premises, when a trading schooner called, and in her some of the crew and passengers proceeded to Samoa. When the

British Consul and the Missionary Committee in that group heard of the disaster, they took immediate steps to charter a sufficiently large vessel to fetch the shipwrecked party from the island, which was three hundred and fifty miles away.

The vessel chartered was the 'Rona,' and her owner and captain was the notorious 'Bully Hayes,' and so it came about that the missionary voyage begun in a missionary vessel, was completed in one owned and commanded by an ill-famed buccaneer, whose deeds of daring and spoliation were known not only in Australian and Polynesian waters, but in more distant China.

Hayes was described by Chalmers as a 'perfect host and a thorough gentleman.' Moreover, while the missionary passengers were on board, and he was fulfilling his part of a contract with a missionary society, he evidently desired to be looked upon for the time being as a 'missionary captain.'

Chalmers said to him at the beginning of the voyage, 'Captain Hayes, I hope you will have no objection to our having morning and evening prayers on board, and services twice on Sabbaths; all will be short, and only those who like to come need attend.'

'Certainly not,' replied Hayes; 'my ship is a missionary ship now, and I hope you will feel it so. All on board will attend the services.'

'Only if they are inclined,' Chalmers replied.

Like many another man of education and fine instinct, Hayes had fallen under the spell of a lawless life, but he seems to have been able to hold himself under restraint when circumstances demanded.

Chalmers' own forceful and fearless character probably had something to do with the respect showed to his missionary passengers.

When the excitement had passed the steady routine of work on the island was resumed. Its best results were now being reaped. Thorough mastery of the language and fuller acquaintance with the people made Scripture translation easy, and the oversight of the Churches more effective, while what is perhaps the most important service which the foreign missionary can render, was now bearing fuller fruit, namely: the training of native evangelists and pastors. Sooner on this island than in some parts of Polynesia a native-born ministry gave promise of independence. The influence of the memory of Paulo may have had something to do with this. His example had not been lost.

Space fails for a detailed picture of missionary work on Savage Island. The perusal of George Lawes's journal and letter-book would be an instructive exercise to members of a Missionary Study Class, showing as it would the demands made upon the missionary's time and thought, and the multiform duties he has to discharge. Thus he must be nurse, when there is sickness within his own home; doctor, when there is illness in the homes of the natives; caterer, in ordering his yearly supplies; accountant, in drawing up to the satisfaction of the Directors, the yearly expenditure; professor, in preparing exegetical or theological lectures for his students; architect and clerk of works, when buildings are to be erected; peacemaker, in domestic misunderstandings; host, when travellers call; governor-

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general, when chiefs want advice about the affairs of state; moderator, when Churches want pastors; correspondent, for English Churches, Sunday schools, and personal subscribers; dentist and surgeon, school inspector and registrar-general of births, deaths and marriages.

For six years and a half George Lawes was alone, and then he was joined by his brother, Rev. Frank E. Lawes. Again Aldermaston had the honour of supplying the missionary. The village school and Church at Mortimer where the elder brother had discovered the personal obligations incumbent upon a follower of Jesus Christ, gave Frank Lawes, when he was still a boy, the same noble conception of life and its service. The first person to whom the younger brother mentioned his desire to be a missionary was myself. I was then a student, and I had the joy of advising him how to proceed. He was sent by the London Missionary Society to Bedford, and in due time after ordination at Reading, he and his wife left England for Savage Island. Writing to Dr. Mullens, the Society's Foreign Secretary, on March 27, 1868, George Lawes said: 'We were rejoiced beyond measure to welcome my brother Frank and his beloved wife. His arrival is most timely, for I was getting overwhelmed with work, and could not give the whole island that supervision which the interests of the infant Churches demand.' In another letter he wrote: 'But our joy was scarcely greater than that of the people. They have been longing, praying, and waiting for another missionary. We hope now to increase the number and efficiency of our schools.'

A variety of inevitable difficulties attend the first steps in the progress of a backward race. The insular conditions at Niue produced the insular characteristic—a desire to move in new and broader fields, a passion for emigration, set in which led many to seek their fortunes abroad. The opportunities were not lacking. The following words were written in August, 1868: 'You will see what a large number of our people are away in ships. This is one of our great trials. The natives are in great request for coolie labour. All our young men want to go, and the little boys talk of nothing but going to sea.' To another correspondent about the same time this statement was made: 'There are 355 young men absent. Some are in Samoa, others in Tahiti, some in Sydney, and the Sandwich Islands, and many on various ships as sailors.'

Indentured labour is not objected to if the conditions of the new life do not of necessity involve the demoralization of the labourers, but men so recently rescued from savagery cannot be expected to have the moral stamina to resist such evil as must under the circumstances be confronted. Savage Islanders forty years ago needed much more education of the right kind to prepare them for mixing with white men on plantations and on shipboard, and it was the consciousness of this that made the missionary regret the way in which the young men were seizing every chance of getting away from their homes. The suggestion that absence from Savage Island might involve the loss of the protection of a moral and spiritual atmosphere may seem like satire, but the fact must be accepted that in the decade referred to, a Savage Island youth was much safer in

his own land than drifting before treacherous currents of evil in foreign lands.

One department of the missionary's work at Niue will be best described by George Lawes himself, in the following extract from some autobiographical notes found amongst his papers: 'The story of my early life and work on Niue would be incomplete without mentioning industrial work and its development. The people, when we first knew them, imported nothing and exported nothing. One native woman had a cotton print dress, and a very few men had cotton waist cloths. When we left the entire population was decently, and in some cases grandly, clothed. Three traders were resident; the imports at least £2000 a year. The traders have since increased to seven; the imports last year were £8001 and the exports £7651. One of the teacher's wives who went to Tokelau learned from the women there to make hats. This industry has so developed that it now represents £3000 a year. Niue is one striking instance of a place where the Gospel did not "reduce the people to idleness."

'The whole of the commercial development is due to the Mission. Niue is described in a New Zealand report as the most industrious island in the Pacific, and it is probably correct. One day a week in my young men's school was given to carpentry and such like. When the New Testament was complete, we built a house for ourselves more convenient and suitable than the native-built house in which we had hitherto been living. All the people on the island did a share of the work. We had very few tools; plane-irons we mounted in home-made stocks; cutting and mortice

MAULU, THE NEW GUINEA TEACHER WHO HELPED LAWES IN TRANSLATION WORK.

Photo. *H.M.D.*

LAWES' HOME AT NIUE.

Photo MEMORIAL CHURCH, VATORATA. *H.M.D.*

Erected to the South Sea Teachers who died in New Guinea.

gauges we made ourselves; we had no carpenter's level, and so had to make something to take its place. After nearly forty years the house at Niue stands, good and sound; and with the building of it no foreigner save the missionary had aught to do. Hundreds of the people learnt to use tools in building that house.'

The transition in Polynesia from Stone Age implements to modern appliances has very largely proceeded from the influence of the mission stations. Explorers, whalers, and traders have contributed to the transformation, but the change in many places began, as at Savage Island, with the missionary, and it spread as the area of the missionary operations extended from group to group. The acceptance by an untutored race of the Christian standard of living means, of necessity, improvement in manners and customs, which means new forms of industry; and the man who has set up the new standard is under obligation to help his converts to attain it. In such lands a missionary must be able to teach his students to drive home a material nail, as well as to realize the metaphor.

The pioneer white missionary of Savage Island was not himself by instinct or training a builder, and he would never have adopted carpentry as a pastime, but for the sake of the people he was trying to help, he taught himself, that he might teach them to use saw, plane, and chisel. In this John Williams, Aaron Buzacott, and George Lawes were all industrial missionaries. The time has come in some of our fields for more organized effort to provide our converts with employment suited to the altered conditions, but we

must not forget the splendid work done in the past, often under most adverse conditions.

Considering the isolation of the position at Niue, Mr. Mullens, the Society's Foreign Secretary, more than once urged Mr. Lawes to go for a short change to Samoa. In one of his replies, after referring to the unsavoury condition of the schooners engaged in the cocoa-nut oil trade, he said facetiously that he would postpone the visit until a P. & O. steamer happened to come that way. In May, 1870, however, he did avail himself of an opportunity of proceeding with his wife to Samoa. After his return he sent to London the following account of his visit:—

'We felt we were leaving home when we left Niue, the first time since we landed in 1861. After a six days' voyage we reached Apia. We were detained days in sight of land. The mountains of Samoa refreshed our eyes after so long a residence on our Niue table-land. On landing we found Samoa in a terrible state; fighting had been resumed three days before our arrival, and all was excitement both with natives and foreigners.

'We were rejoiced on the next day to meet our old friends Mr. and Mrs. King. Mr. King is a second brother to us. We were many years together in Reading. When I left he took my place at Bedford, and I have not seen him since. We have been within four hundred miles of each other for the last seven years, but have not been able to meet before. Mr. Whitmee, too, was an old friend, and Dr. Turner and Mr. Davies had both been our guests here. Mr. Pratt came with us to Niue in 1861, and spent six months

with us, and endeared himself to us by his invariable kindness. We found ourselves not only among brethren, but among well-known brethren, whose voices recalled many happy bygone times. I need not say that we had a warm greeting and most hearty welcomes from them all. We spent the greater part of our time at Malua.

'We visited all the stations except Mr. Drummond's. Especially did we enjoy our visit to Matautu; far away from the noise and din of war, in the congenial society of Mr. Pratt. With him I read through the whole of our translation of Genesis. In all our translations we are much indebted to him for his valuable suggestions. We cannot speak more highly of Matautu than by saying that it is the next best place to Niue that we saw in Samoa. Most thoroughly did we enjoy social intercourse with our dear brethren and sisters, a treat which we have longed for, but never been permitted to enjoy since we came to Niue.

'As regards the religious aspect of Samoa, this is a time of trial for the Church. I am not sorry that I saw the work there in this time of war and trouble. Though some have fallen, many have remained steadfast. The students remain at their studies at Malua, though surrounded by the war camps. Even in the war camp itself, there was none of that immorality and heathenism you would expect to find in such a place. Services were held every Sabbath in the camps, while many chiefs and others regularly attended the service at Malua. I was much struck, too, with the number of Bibles in use among the people generally; little

children all seem to have a Bible of their own, and some are to be seen in every house whether in the camp or not.'

It was a great joy to have our friends with us at Malua, where I had just then charge of the College during Dr. George Turner's absence in Scotland, but it was a time of great excitement and anxiety. The College property, about 350 acres of land, was neutral ground, but the opposing camps shut us in on either side; and the sounds and sights of war continually intruded themselves upon us; one frequent duty being the tending of the wounded. Our Niue visitors, however, shared the tension with us, and by their sympathy made the burden lighter. Lawes had become a fairly good Samoan speaker, and was able to take his turn in the College pulpit and at the services in the camps. He was with us too when we mediated between the contending chiefs, and succeeded in securing a proclamation of peace.

It does not come within my province to write the history of the Savage Island Mission, which would involve a twofold sketch of the two brothers and more. The elder brother's work, when the period of co-operation closed, was taken up in all its details, and on this low coral isle Frank Lawes has now been labouring without a coadjutor for thirty-six years, his whole period of service covering forty years. He and his wife have held this outpost all these years, faithfully fulfilling all its exacting duties, and every one who reads this record will congratulate them upon one achievement—the completion of the translation of the Bible. This work begun by the faithful Paulo, and

continued by George Lawes, has been finished by the persistent labour of their successor.

When George Lawes with his wife and children left the island on January 15, 1872, for furlough, they were able to look back upon more than ten years of strenuous labour; years which had been full of incident and interest, and rich in fruit. They had themselves won the affection of the entire community; that in itself was a great reward, but there was better than that—our friend was convinced that the hearts of many of the people, hitherto devoid of any exalted affection, had felt the constraining love of Christ, and although still weak and erring, had come under the power of a new life.

In one thing George Lawes was specially privileged. Far too often when our missionaries go on furlough, they have no one to take up the threads and continue the weaving; the shuttle has to lie idle until they come back again. How much is lost in the sum total of results through this abrupt breaking off of the work of a missionary's life! The fact that there has been no one standing by to pick up the task, has left big unproductive gaps in many a missionary's life. George Lawes not only had the man standing by, he had his own brother, a man like minded with himself, and not a day, not an hour was lost. It was not foreseen that the senior missionary would not return, but his substitute was there, he had had good training, and through all the succeeding years he had faithfully kept the charge handed on to him.

This relatively small race has now the Word of God, which is for every race the Word of Life. The London

Missionary Society, which, through Morrison, gave this great boon to the millions of China, thought it more than worth while, at the cost of much labour, to repeat the task for this tiny isolated community in the South Sea Islands. The greatness and grandeur of our work is in this, that our message is for every race and creature.

CHAPTER IV

THE CALL FROM THE WEST

From Tahiti West—Towards New Guinea—Captain Banner and the Rev. John Jones—A Proposal—And its Results—The Voyage of the 'Surprise'—Beginning Work in the Torres Straits—Satisfaction at Home—Spirit of the Native Workers—Results of First Expedition—Work of Rev. A. W. Murray—Second Voyage of the 'John Williams'—Chalmers' Account of the Start of the Mission—Reception of Teachers by Natives—Cruise of the 'Loelia'—Arrival at Manumanu—Mr. Macfarlane's Paper on the Mission—Purchase of the 'Ellangowan.'

BEGINNING its work at Tahiti in 1796, the London Missionary Society has continued to push westward. So far back as 1822, John Williams submitted to the directors a programme of aggressive work which included the Marquesas, Navigators, New Hebrides, New Caledonia, and New Guinea, but it was fifty years after this that the most westerly of these islands was reached. When the Loyalty Islands, near to New Caledonia, were evangelised, they became the last stepping-stone towards New Guinea.

One circumstance which contributed to the establishment of the new mission was the difficulty which arose with the French Government in the Loyalty Islands, and another was the extension westward of the trade connected with the sandal-wood industry. The New Hebrides had been the headquarters of the sandal-wood

traders, but when the supply became exhausted, they began to visit the Torres Straits Islands, for *bêche de mer*, and as the Loyalty Islands lay in their course, they often stopped there *en route*. The Rev. John Jones, one of our veteran pioneer missionaries in that group, has died since the writing of this volume was commenced, but in conversation with him about three months before his death, he gave me information which has not been hitherto published. From a letter written to me subsequently at my own request, I have gleaned the following facts :—

On a Sunday afternoon, apparently in the year 1866, Captain Banner of the 'Blue Belle' anchored near to Mr. Jones's house. He went ashore, and called on the missionary, and was invited to remain to tea. After tea the boys and girls belonging to Mrs. Jones's class came in to prayers, which on Sunday evenings were conducted in English, and from English Bibles the natives read the verses in turn, as well as such learners could. Prayer was offered by the missionary, and when they rose from their knees, the captain, with tears in his eyes, explained apologetically that it was years since he had thus joined in an act of Christian worship. Sacred memories almost forgotten had been awakened.

In conversation during the evening Captain Banner said, 'Mr. Jones, why do you not try to commence a mission in New Guinea ? It is a magnificent land. By settling your teachers on some of the islands in the Straits, which are quite peaceful and healthy, they could in turn make their way to the mainland.' Mentioning the island of Dauan and Saibai, of which he had personal knowledge, he said, 'If you will select some of your

best teachers to go, I will take them free, place them on these two islands, and look after them to the best of my ability, so that they shall not want.'

This generous proposal was not forgotten. Thanking the captain for his offer of help, Mr. Jones explained to him that such a new mission with all the responsibility it would involve, could not be undertaken without the consent of the Directors of the London Missionary Society. This conversation was reported to Messrs. Creagh and Macfarlane, who were Mr. Jones's colleagues in the Loyalty Group, but no concerted action was then taken.

The friction between the French officials of New Caledonia and the missionaries, fomented by intrigue, increased; and after much correspondence between London and Paris, as there seemed no hope of redress, it was considered wise to look for a new field where Mr. Macfarlane could labour beyond the net of antagonistic influences which had gathered round him at Lifu. Forty years ago France could not act so independently of the dominant Church of that land as she does to-day.

In 1870, while Mr. Jones was in England on furlough, Mr. Macfarlane's increasingly difficult position at Lifu was under consideration. Dr. Mullens, the Society's Foreign Secretary, had recommended his appointment to an island in the northern New Hebrides, but in an interview with the Foreign Secretary, Mr. Jones suggested New Guinea, contending that it was a more important field.

'Why not,' he said, 'send Mr. Macfarlane to New Guinea—it is one of the largest islands in the world,

unoccupied either by any European power excepting the Dutch in the west, or by any Missionary Society. There is a magnificent field, and no obstruction.'

Dr. Mullens' face 'glowed with joy at the thought,' and when the possibility of starting such an undertaking was considered, the conversation Mr. Jones had had with Captain Banner was repeated, and the chartering of a vessel to take Mr. Macfarlane with some Loyalty Island evangelists to Torres Straits was urged. There it was contended a mission could be commenced 'under peculiarly favourable circumstances.'

The scheme thus roughly outlined became the plan of campaign, and on May 30, 1871, the 'Surprise,' a schooner of ninety tons, left the Loyalty Islands with two English missionaries and eight Loyalty Island evangelists on board, bound for the islands lying between Australia and New Guinea.

The missionaries in charge of the expedition were the Rev. Samuel Macfarlane, who had been specially appointed by the directors to undertake the task, and the Rev. A. W. Murray, who most fortunately was not only able to accompany him, but to continue for a considerable time in charge of the new mission, while Mr. Macfarlane went to England. How many voyages of this character during the past hundred and twelve years have been undertaken in the Pacific Ocean! Again and again anchors have been weighed and sails unfurled at our Great Captain's command, 'Go ye into all the world and preach the Gospel to every creature.' When the 'Surprise' sailed, Papua was an almost unknown land, it had not emerged from its Stone Age, it was a land of many languages, and many head-

hunting cannibals; a fair land in its natural features, its mountains, rivers, and forests, and its birds of fair plumage; but the home of peoples in a state of untamed savagery and primitive ignorance.

A detailed account of the pioneering voyage of the 'Surprise' is not possible in this biography. The events immediately preceding the departure of the expedition from Lifu, the enthusiasm of the Loyalty Island Churches, the stirring speeches of the departing evangelists, and the first impressions and experiences of the missionary party amongst the islands in the Straits and as they touched here and there the coast of the great unknown land, must be gathered from books which have already been written.

When the tidings of the success of the expedition reached London, the following resolutions were adopted by the Board:—

'1. That the Board recognize with devout thanksgiving the good hand of God in the protection of the native teachers in their first intercourse with the natives of New Guinea, and bless Him for the guidance and grace which has been vouchsafed to them and to the missionary brethren in commencing this important mission among that people. The Board commend these pioneers of the mission to His continued goodness, and pray that the Holy Spirit may open the heart of these barbarous and ignorant races to the message of love and peace which His servants have brought to them.

'2. That the thanks of the Board be given to Messrs. Murray and Macfarlane, for the Christian zeal, fidelity, and prudence with which they have executed the

commission with which they were entrusted. That the Directors rejoice with them in the present success of their enterprise, and, during Mr. Macfarlane's visit to England, they commend the teachers to Mr. Murray's kindest superintendence and care.

'3. That the Secretaries be instructed, as far as practicable, to publish the Journal of these brethren in a separate form; and that the details connected with the maintenance and extension of the Mission be referred to the Western Committee.'

What was secured by this first expedition may be briefly stated. Friendly relationship was established with the people on the islands of Darnley, Dauan, and Saibai, and with the mainland natives in the Katau River and at Redscar Bay, and on the islands named Polynesian teachers were successfully settled. As a base for future operations, a spot was also secured on the Australian mainland at Cape York, some buildings which had been used by marines in connection with the Queensland Government being lent to the missionaries. It is interesting to note that the leaders of the expedition not only found Captain Banner on one of the islands, but that in their report they acknowledge his 'kind assistance.'

The spirit in which the pioneer native teachers entered upon their work is worthy of the highest praise. At the risk of repeating what will be familiar to some of our readers, the following example may be given :—

Some alarmists wishing to deter Tepeso, one of the teachers, from going to a certain place, said : 'There are alligators there, and snakes and centipedes.'

'Hold,' said Tepeso—'are there men there?'

'Oh yes,' was the reply; 'there are men, but they are such dreadful savages that it is no use your thinking of living among them.'

'That will do,' responded Tepeso; 'wherever there are men, missionaries are bound to go.'

The response is worthy the place it has secured in our missionary classics. Tepeso's devotion cost him his life. His was the first death in connection with the Mission. He died from fever within a year of his arrival.

It is not possible here to tell the interesting story of the eight native pioneers who helped to lay the foundations of this Mission, but their names must be recorded: Gucheng, Tepeso, Elia, Mataika, Keresiano, Wainaea, Simone, and Iosaia.

The 'Surprise' returned to the Loyalty Island, and shortly afterwards Mr. Macfarlane proceeded to England. The results of his visit will be referred to later on. As he did not reach New Guinea again until 1874, the care of the infant Mission during his absence fell upon others, and the Rev. A. W. Murray during this period rendered yeoman service. He had been labouring in Polynesia since the year 1836, and in connection with planting new missions had covered longer distances in travelling than perhaps any other missionary. The help he gave to the new Mission after his time for retirement had come, was given with a devotion which had lost none of its old fire. Some of the best work of these early days was done under the inspiring superintendence of this veteran.

For the second missionary voyage the 'John Williams' was used. Her passenger-list was a

noteworthy one. Before picking up Mr. Murray at the Loyalty Islands, she had been to Rarotonga, and from that group she had brought, beside the Rev. W. Wyatt Gill, B.A., the following six teachers and their wives: Ruatoka, Rau, Eneri, Adamu, Anederea, and Piri. As some of these men became celebrities in New Guinea, it will not be unfitting to refer to the exceptional circumstances under which they left. The opening of this new mission was the occasion of much enthusiastic interest throughout the Churches of our older Polynesian fields. The following words, written by James Chalmers, are taken from Lovett's *History of the London Missionary Society*:—

'My dear old friend and fellow-worker, the Rev. Dr. Gill, had arranged to go home on his first furlough in 1872, and we decided in committee to ask him to take a number of teachers in charge, and with Mr. Murray place them on the mainland of New Guinea. Preparations were at once begun to get our first contingent away. At an early morning meeting, the church was crowded, and I proposed that we should pray that God would help us to select the best men for the very important undertaking. At that meeting several old men stood and said, "Take us all; if we cannot learn the language to speak for Jesus, we can live for Him, and help the younger men in station work." The enthusiasm was intense. Five men and their wives were selected, and from all the islands we had numerous offers of service. The time was drawing near when they must leave. Who that witnessed that "setting apart" Sunday service at Avarua will ever forget it? Old men and women, young men and

women, wept for real joy. That sobbed "Amen" of the setting apart prayer of the whole assembly I hear now. Five men and their wives leaving home and friends and all that was dear to them for the name of the Lord Jesus Christ. I think of it now with wonder and praise. The Churches and congregations were everywhere thrilled.'

The 'John Williams' reached Cape York on October 11, 1872. Beside the Rarotongan teachers she had also on board seven additional teachers from the Loyalty Islands, making the entire staff, inclusive of those located before Mr. Macfarlane left for England, twenty in number; had Tepeso lived, the total would have been twenty-one. The location of the thirteen new teachers devolved upon Mr. Murray. Between October, 1872, and November, 1874, he accomplished five voyages. On the first voyage he had the companionship of Mr. Gill, but on the succeeding ones he was alone. The incidents which were crowded into these two years are of intense interest.

When the 'John Williams' took her departure from Albany Pass, local means of reaching the Island and New Guinea had to be sought, and it was found in the ready help given by the pioneers of trade, who in small vessels had established intercourse with some of the Straits Islanders. A small steamer, the 'Wainui,' was at the time at anchor at Cape York, and an arrangement was made with Captain Gay to convey the missionary party. From her they were subsequently transhipped to the 'Viking,' a schooner of eight tons, and later to another schooner, the 'Loelia.' Viking navigators of long ago invaded our Northern

isles for power and plunder only, but the modern 'Viking' schooner carried to the Papuan shores the Messengers of Peace! The contrast gives the measure of British history, one of the crowning glories of which has been, that under the British flag so many primitive peoples have in recent years been visited by Christian messengers.

In the 'Wainui,' which left her anchorage on October 17, several of the islands in the Straits were visited, viz.: Hornes Island, Prince of Wales Island, Hammond Island, Mua, Banks Island, Badu, Mabuiag, Dauan, and Saibai. 'It was specially cheering to find that the confidence of the natives of Dauan and Saibai and other places had been entirely gained, and that the teachers are appreciated, and their continued residence amongst the people desired.'

On November 7, at Saibai, they transhipped from the 'Wainui' to the 'Viking,' and with four teachers and their families left for Katau, on the mainland of New Guinea. 'It was a beautiful evening,' says Mr. Murray, 'a cloudless sky, the moon walking in brightness. Everything looked inexpressibly lovely as we sailed up the Katau River. We anchored near the island in the mouth of the river, close to the beach, and awaited with eager interest the dawn of the day, which we confidently expected would witness the most important event that had yet occurred in connection with the New Guinea Mission—the introduction of teachers to the mainland.'

These hopes were fully realized, and by the following evening the people had welcomed the teachers, and the 'Viking' had sailed back to Dauan.

Here the 'Loelia,' which had been specially chartered, was found at anchor, and the remainder of the cruise was accomplished in her. The journal of this cruise, and the visitation of several islands, including Murray and Darnley, with its graphic story of Mataika and his canoe journey, to occupy Murray Island, to which he had been appointed, must be passed by.

The most important thing accomplished in this trip was the successful landing of a large staff of teachers at Manumanu, in Redscar Bay, which inaugurated Christian work amongst the large Motu tribe on the mainland. The journal describes the landing and the long walk in search of the village of which they had heard, and the announcement by the foremost of the party that the village was in sight. The banana plantations on the outskirts, the ninety-four houses ranged in two rows, the broad street between, and the river bank, to which they came at the end of the street, are graphically portrayed. 'Like home to pilgrims weary,' says Mr. Murray, 'was the sight of this heathen village, as the conviction took possession of our minds that we had at length been led to the spot which would become a centre of light to the Malay race.'

The six teachers, Piri, Rau, Anederea, Ruatoka, Adamu, and Eneri, with their wives, were on board the 'Loelia,' and although it was intended to separate them for different locations, it was considered wiser that they should remain together and occupy Manumanu as a base, from which they could spread out as opportunity offered.

In such pioneering work on a malarial coast, one of the most difficult things is to select healthy sites, and

Manumanu greatly disappointed the hopes which had been formed. During the months which followed Mr. Murray had a most anxious time in respect to the pioneering band on the mainland. The fact that the Mission had no vessel of its own made it impossible to visit the teachers promptly when they were in need, and new Government regulations in respect to the licensing of shelling boats for the Straits, made it more difficult to secure the aid of trading schooners.

During the early months of 1873, the difficulty was especially acute, and tidings which reached Cape York from the teachers made our missionary specially anxious to visit them. Atamu, one of the staff, met with an accident which caused his death. One of the teacher's wives had also died, and the health of the whole party was very unsatisfactory.

Fortunately H.M.S. 'Basilisk,' under Captain Moresby, called at Somerset (Cape York) on her way to the New Guinea coast, and Mr. Murray secured the sympathetic interest of her commander, who called at Redscar Bay, and acted with great kindness to the teachers. He took two of them on board, and brought them to Cape York; and one of the men owed his recovery to the kind and judicious treatment received on the man-of-war.

A little later another friend came upon the scene. The 'Loelia' had been purchased by a Melbourne gentleman, Mr. Orkney, of St. Kilda, and had been turned into a private yacht. Cruising along the coast, he had heard of the sick teachers, and called at Manumanu. Satisfied that they all needed a change, he brought them away and conveyed them to Cape York.

After this kindly service Mr. Orkney became an interested helper of our New Guinea Mission, and later on a close friend of Mr. and Mrs. Lawes.

While these advantages were being gained at the front, good progress was being made in England in developing plans for future extension. Mr. Macfarlane was not only enlisting the sympathy of the Churches, but was giving the Directors such help as he could. On December 23, 1872, a special conference of the Board was held, at which Mr. Macfarlane read what was characterized as a clear and practical statement. The following South Sea Missionaries were present, and each shared in the discussion the Revs. Dr. Turner, George Drummond, Samuel Ella, and W. G. Lawes. The undertaking had been considered on several occasions, and committees had reported on all details. The following is an extract from Mr. Macfarlane's paper.

'The introduction of Christianity to New Guinea forms an important epoch in the history of our operations in the South Seas. It is the largest and most interesting and most valuable island upon which our Society has established a Mission. Considering the magnitude, probable difficulty, danger and expense of the work, the first question which naturally presented itself was, whether the Society was prepared to undertake the duty. . . . When about to start upon this interesting voyage, Mr. Murray, of the Samoan Mission, arrived at Lifu, seeking a change of climate on account of Mrs. Murray's health. As he was a missionary of great experience in locating pioneer teachers, and I did not like to take the whole responsibility of so important a mission upon myself, the

missionary brethren desired him to accompany me, and were pleased to find that he readily consented. God manifestly guided, protected, and blessed us during the voyage, an account of which we forwarded to the Directors. Now that the mission is fairly commenced, and has been publicly sanctioned by the Board, and the friends of the Society, we come to the practical question of how it can be most efficiently maintained.'

The decisions arrived at may be most concisely given by reproducing the resolutions of the Board :—

1. That Cape York be made for the present the headquarters of the New Guinea mission.

2. That not less than three English missionaries be appointed as the first missionary staff labouring on and around the coasts of that island.

3. That in the judgment of the Directors the circumstances under which the New Guinea Mission is established render it necessary that a small steam vessel shall be placed at the command of the Mission for local service.

4. That as Miss Baxter, of Dundee, has kindly offered to present such a vessel to the Mission, the Directors cordially accept her offer, and that the vessel be built at Dundee.

5. That in their judgment the vessel should be about fifty feet long, and of about forty tons register.

6. That the Directors take upon themselves the annual charge of the vessel, which will probably not be less than £500 a year: thus making the New Guinea Mission a total extra charge to the Society of about £1000 a year beyond the present outlay of the South Sea Mission.

The decision to build a vessel at Dundee was not carried out; a private steam yacht lying at Cowes in the Isle of Wight was bought. I was in England at the time, and was asked by Mr. Macfarlane to accompany him when he went to inspect her before the purchase was finally decided upon. The name of Miss Baxter's home, 'Ellangowan', was adopted as the vessel's new name. The voyage of this little vessel from England to Cape York was a long and perilous one, but it was safely accomplished. Mr. Macfarlane, travelling by mail steamer, reached the mission headquarters at Somerset first, on July 29, 1874.

The 'Ellangowan' needed overhauling after her voyage of five months, and expert engineering repairs could not usually be effected at Somerset; but just at the right time H.M.S. 'Challenger' dropped anchor in Albany Pass, and Captain Nares with the utmost readiness allowed engineers from the war-ship to assist in doing what was necessary to prepare the little missionary vessel for the work which was awaiting her.

CHAPTER V

THE PIONEERS OF PORT MORESBY

Work of Captain Moresby—Discovery of Fairfax Harbour—First Christian Worship—First Trip of the 'Ellangowan'—Lawes's Furlough in England—His Arrival at Port Moresby—First Foreign House—Lawes on his Situation—Macfarlane's First Visit to Port Moresby—First Printing in New Guinea—Sickness—The First White Child—Mrs. Lawes as a Nurse—Pioneering Work.

WHEN what is now recognized as the capital of Papua first became known to the outside world, it made history with marvellous rapidity. Its discovery by Captain Moresby, its occupation by Polynesian teachers, and the arrival of George Lawes as a permanent resident, followed each other in quick succession. The gallant captain of the 'Basilisk' could not have timed his discovery of the outer and inner harbours of this port more opportunely. His voyage of exploration and survey brought him into Papuan waters just when Mr. Murray was compelled to look for new headquarters for the teachers who had suffered so severely at Manumanu, and when the new missionary was on the eve of leaving London to take charge of the Motu branch of the work. If these events had been the result of a preconcerted plan, they could not have fitted into each other more perfectly.

Take them in their order. The 'Basilisk' moved

slowly along the coast, while the captain and one of his officers in boats threaded their way cautiously among the reefs and shoals, nearer land.

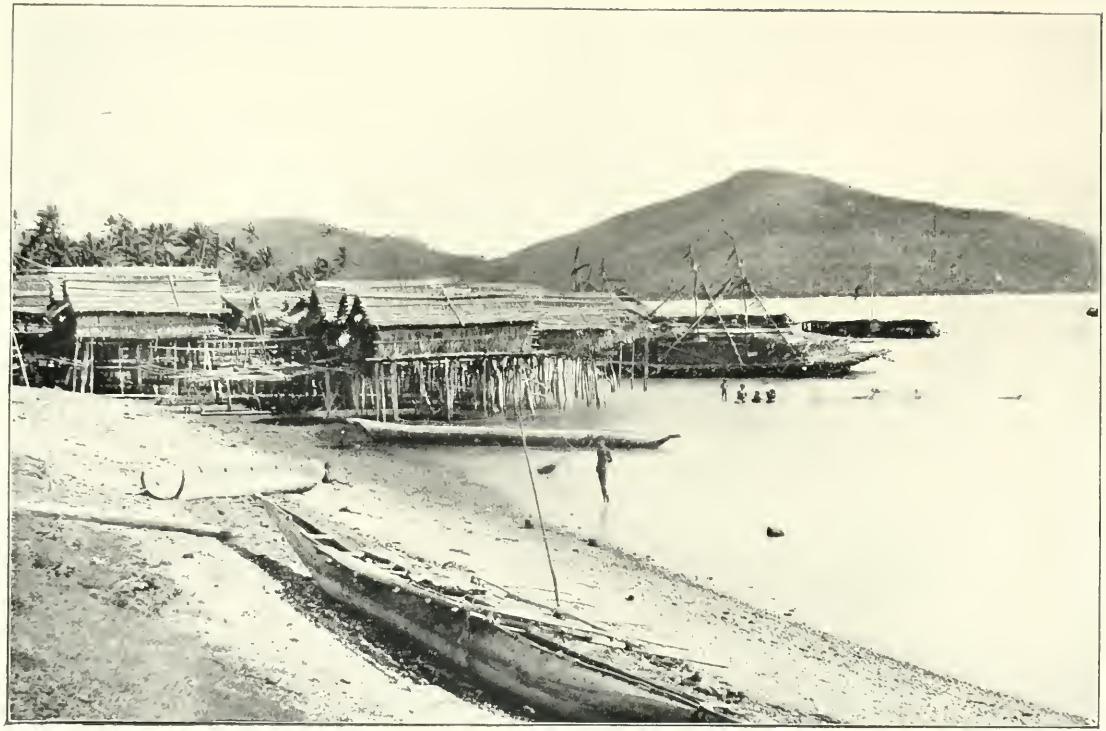
At one point they were near to a village. 'The natives,' says the captain, 'came off at once, some in canoes, some wading, all unarmed, to the number of about one hundred, and closed around us, with amazement on their faces, but not a shade of fear. It was a new experience to us, for at all the unchristianized islands we had visited the natives had been armed and on their guard. We were probably the first white men seen by them, and their curiosity was so eager, that our men mistook it at first, and seized their arms; but I had noticed, not only that the natives were unarmed, but their women and children had all turned out on the beach to see us; I therefore bid our men lay down their arms and welcome the New Guinea men as friends—and friends the kindly creatures proved.'

A little further to the east the great harbour was discovered, and the entry is thus described: 'February 21, 1873. On Friday morning the "Basilisk" was off the opening. From the foretop, where every reef could be seen, I conned her through the passage into the still waters of Port Moresby to Jane Island, and passed into the land-locked, many-bayed Fairfax Harbour, where we anchored in five fathoms of water. As we broke into these unknown waters I determined that the outer and inner harbours should bear these names of my father, the venerable Admiral of the Fleet.' It is not, perhaps, generally known that both these havens were named by the son in affectionate appreciation of his father, Admiral Sir Fairfax Moresby.

The attempt to form a base for the mainland mission of the London Missionary Society at Manumanu having failed through the circumstances already described, Mr. Murray was most anxiously considering where a more suitable place could be found. After his discovery, Captain Moresby returned to Cape York, and from his information respecting the commodious harbour he had found, and the favourable opinions expressed by the captain as to its suitability for the headquarters of such a mission, it was decided to locate the teachers there.

On November 18, 1873, Mr. Murray left Cape York in the 'Retrieve,' with the following teachers—Ruatoka, Rau, Anederea, and Eneri. Notwithstanding the trying experiences they had passed through, they were eager to return to the mainland. After calling at Manumanu, the 'Retrieve' reached her destination on November 26. 'Soon after entering the bay,' Mr. Murray says, 'a village, or, as it turned out, two villages came in sight, distant from the entrance about three and a half miles. Having anchored, we proceeded ashore in our boat. As we drew near the beach the place seemed deserted. We saw only empty houses. At length a few individuals appeared, the teachers were recognized by some who had seen them at Manumanu, and all at once the place was in motion. Men, women, and children flocked to the landing-place to give us an enthusiastic reception. . . . Elevara is close to Hanuabada—a part of it is not more than three or four hundred yards distant. About half of it stands in the sea, and to compare small things with great, forms a sort of Venice in its way.'

Through Rau as interpreter, he having while at



NATIVE HOUSES, PORT MORESBY.

Photo. [H.M.D.

Redscar Bay picked up a fair knowledge of the language, the nature of the mission was explained to the people, and the reception of the teachers being agreed to, it was arranged that Ruatoka and Eneri should reside at Elevara, and Anederea and Rau at Hanuabada.

The owner of the 'Retrieve,' Mr. C. Thorngren, who a little later was murdered by the natives at Yule Island, was a Swede. Mr. Egerstrom, another Swede, related to the owner, was a passenger on this voyage. He wrote to the *Sydney Evening News*, giving a long and interesting account of the voyage, and the first day at Port Moresby, which he concluded thus: 'A hymn was sung, and Mr. Murray offered up a prayer. Long shall I remember that scene, and the sounds of the hymn soaring as it did on that calm evening air, in the midst of that group of Papuans, who for the first time in their life, in respectful attitudes, paid attention to an act of Christian worship. The impression was better felt than simple words can tell.'

Fearful lest calamities should have come upon the little company, Mr. Murray was back at Port Moresby in the 'Retrieve' four months later. 'Every movement ashore,' Mr. Murray says, 'was watched, as the anchorage was approached. The teachers acted with great promptitude, so we were not long kept in suspense. Before we dropped anchor they were on their way, and as one and another was recognized our anxieties were lessened, and when we were satisfied that all were in the boat, and they were within hail, and we learned that the women also were all right, what a relief we felt! The burden was gone, and joy and gratitude had taken the place of fear and anxiety. Seldom have I

experienced more intense satisfaction. All the high hopes which I had ventured to entertain and express respecting Port Moresby were realized to the full.'

During this second visit Mr. Murray seems to have made diligent inquiry about many things, for his journal contains varied and valuable information, and he was successful by the location of Rau at Boera in opening another station. He also brought to the mission a reinforcement, Piri and his wife being added to the staff.

When the necessary repairs to the 'Ellangowan' had been completed at Cape York by the generous aid of Captain Nares of H.M.S. 'Challenger,' Mr. Murray decided that his first trip in her should be to Port Moresby, his main object being to ascertain how the teachers were faring, and also to learn whether the way was still clear for the settlement at the port of the new missionary, who was daily expected from England.

To resume here the narrative of George Lawes's life, it is necessary to go back a little. When, in 1872, he left Savage Island with Mrs. Lawes for their well-earned furlough, they proceeded via Sydney to England, and Mr. and Mrs. Macfarlane travelled in the same vessel. During the voyage the new mission so recently established in Torres Straits must often have been a subject of conversation between the two missionaries, and when England was reached, and the future of New Guinea was considered by the Board, Mr. Lawes was asked to join the New Guinea staff, with a view to immediate extension to the mainland; the fact being recognized that his Eastern Polynesian experience

would give him a special advantage amongst the people in the central and eastern districts of New Guinea.

During his furlough, he travelled thirteen thousand miles on the railways of England and Scotland, and spoke in many of the largest halls, including Exeter Hall, Colston Hall, Bristol, the Free Trade Hall, Manchester, and the Corn Exchange, Coventry.

Again travelling with Mr. Macfarlane, he left England in the 'Mermerus' in April, 1874. At Sydney he joined the 'John Williams,' and reached Cape York on November 12, where preparations were made for crossing to New Guinea. The 'Ellangowan' was sent with the larger vessel as a tender. Mr. Murray accompanied the expedition, and was therefore present at Port Moresby when the settlement of the new missionary took place.

'Soon after our arrival,' says Mr. Murray, 'we had a formal conference with the chiefs. We met in the cabin of the "John Williams." Captain Turpie and Captain Thurston were present. We were pleased and thankful to find that the chiefs were of the same mind as when I was last here; they seemed delighted that the missionary had actually arrived, and were unanimous and cordial in wishing him to settle amongst them.

'The following day, being Sunday, Mr. and Mrs. Lawes, Mr. and Mrs. Smithurst and myself attended the native service on shore. The landing of our party excited quite a commotion. The people are not very demonstrative; indeed, compared with many of the eastern islanders, especially the Niueans, they are

decidedly the reverse; but the landing of English ladies among them made a stir. The women were specially delighted to see Mrs. Lawes, and not less to see her little boy. No one of our party excited greater interest than he among all on shore.

'On Monday morning Mr. Lawes, Captain Turpie, Captain Thurston, and myself went on shore, to arrange about a site for the mission premises. We had some little difficulty in getting the views of the leading men united. We succeeded, however, in inducing all to concur with apparent cordiality in the choice which we had previously made in our own minds. The place on which we had fixed, and which we succeeded in obtaining, is a beautiful spot—a more beautiful spot it would, I should think, be difficult to find in any part of the world. It lies between the villages of Hanuabada and Elevara, and is conveniently situated for both. It is near the sea on a ridge of land which rises to an elevation of 110 to 130 feet. At each end, at a short distance, is a little hill, and behind, all around, are hills and valleys of various shapes and sizes; and away in the distance are heights rising to an elevation above their neighbours sufficient to entitle them to the designation of mountains. The grand mountain range in the interior is hid by the intervening high lands.

'During the course of the same day on which we fixed upon the site, the tent with which Mr. Lawes was furnished was erected close to the spot; and on the following day, November 24, the building of the dwelling-house commenced. The work was gone about with great spirit. Parts of the crews of the "John Williams" and the "Ellangowan" put a vigour and a

heartiness into the work which entitle them to the praise of all concerned.'

The first house of foreign design was built by sailors, and it was long known as 'The house that Jack built.' It would be interesting to know what criticisms were passed upon it by the natives, who in their way are no mean architects. Between East Cape and the Dutch boundary there are sea dwellings and tree dwellings, houses of three stories, and houses with steeples, and barrack-like dwellings more than five hundred feet long. In comparison with some of these Papuan types, the little building on the hill at Port Moresby was, from a Papuan standpoint, a poor specimen of the house-builder's craft. How much, however, its existence on that coast meant! It was to be, in the midst of that heathen community, the home of a Christian family, the dwelling-place of Papua's first Christian teacher and translator, the first Englishman's home on territory which was soon to come under British rule.

A little later, when there had been time to survey his surroundings, Mr. Lawes wrote—

'The people seem kindly disposed, and have perfect confidence in white men; so far as our lives are concerned, we feel tolerably safe; but we shall most likely lose all we possess, for all the people are inveterate and incorrigible thieves and beggars. The chiefs have promised us their protection, but they do not seem to have much power over individuals. One of them went with the teacher to get back something that had been stolen, when the thief coolly demanded payment before he would give up the stolen property. A little

disturbance while the house was building soon brought a lot of armed and excited savages around the place, so that we cannot trust them implicitly. Everything connected with us is strange to them, and we cannot wonder at any strange fancy they may take, and make cause of offence.

'It is premature yet to say anything about the place or prospects of our work. We are somewhat disappointed with this place, so far as its apparent fertility is concerned. The harbour is a very fine one. The village of Hanuabada (Great Village), at which we are living, is built, as all seem to be about here, on piles half in the sea and half out. The natives are undoubtedly allied to the Eastern Polynesian races, but probably are not the aborigines; for a distinct race of men in the bush speak a different language, and are essentially different from these people.

'All are still heathen; no one has embraced Christianity. The teachers have not been able to teach any one the letters of the alphabet. The children want to be paid for every letter they learn! There seems, however, to be a splendid opening, for villages all along the coast to the eastward are anxious to have teachers, besides many in the interior. I hope soon to locate the Niue and Rarotongan teachers.

'I have written to Mr. Macfarlane, requesting him to send the "Ellangowan" back soon. Mrs. Lawes and Charlie are great attractions. Our little shanty is full of natives almost all day long. Fortunately for us, they are afraid to be out after dark, for fear of ghosts, so we can reckon on a little peace then.

'We shall feel lonely here sometimes; but God will

be with us, as He has been before. We can really do nothing until we get the language of the people. To acquire this will be our first aim, and then we may hope to bring home to them the truths of the Gospel.'

The information sent from Port Moresby during these early months was certainly not painted in tints to gratify impatient subscribers. The following extract from a letter, not only frankly admits the general indifference of the people, but gives very cogent reasons why so few attended the services :—

'When the teachers had only been here a few months, Sabbath services were new to the people, and a large proportion attended ; but it was from the novelty of the thing. The teachers say that many came to them after the services were over and wanted to be fed. "We have come to hear you preach," said they, "and now we want something to eat." They gave up attendance when no food was forthcoming, and now the congregation is very meagre. But few attend, and those who are within sound of the teacher's voice go on with their work as usual.

'The spirit of inquiry has long ago departed. The people naturally inquired about some of the new things they heard from the teachers. They were told that Jehovah made the earth, and caused the rain to fall. They said, "Tell Him to send us some, for we want it badly." The rain not coming, they said, "You are no good," and with one or two exceptions did not care to ask more questions.

'The state of things, however, is just what we might expect, and is by no means discouraging. The desire of the people for teachers and missionaries arises at

present solely from a wish to get beads, tobacco, and food. How can we expect it to be otherwise? The time has not yet come when we can expect the people to understand the object of our coming amongst them. This should not surprise or discourage us; but it increases very much the difficulty and expense of our work. I know the deep interest felt by Christians at home in our work here, and I feel sure all wish to know the difficulties as well as that which is hopeful and encouraging.'

At the dawn of Christianity, when Christ Himself was the preacher, much better-informed crowds than the people of Papua were attracted by the loaves and fishes; but this fact did not turn Him from His great purpose; and modern pioneer missionaries cannot expect success without passing through a similar experience.

Mr. Lawes's request for an early visit from the 'Ellangowan' was promptly acceded to, and Mr. Macfarlane himself accompanied the vessel. This was his first visit to Port Moresby, and in his account of it he gives his first impressions—

'The houses, pottery, and canoes were to me both novel and interesting. The natives are good-looking, rather under the average height, have well-formed heads; are evidently a mixture of Malay and Papuan; are easily offended; incorrigible pilferers. They steal every little thing they can lay their hands on; yet they have never attempted to enter the tent which is erected between Mr. Lawes's house and the beach, although they know very well that the stores are there, and could be easily obtained. Mr. Lawes's difficulties, and

perhaps dangers, will arise from the fact of there being no chief at Port Moresby. There are a few leading men there, but they are quite powerless to protect the missionary.'

Referring to this visit in a letter dated February 8, Mr. Lawes says, 'After staying here a week, the "Ellangowan" left on the 13th of last month. I went in her as far as Lealea, a large village just this side of Redscar Head, about twenty-five miles to the west of this, as we were anxious to locate a couple of teachers there. We called on our way at Boera, where Piri is teacher, and left Paka, a Rarotongan teacher, and his wife. They are to stay with Piri a month or two, and then go to a village called Bolipata, a few miles this side of Boera. We reached Lealea in the afternoon, had a meeting with the chiefs on board the "Ellangowan," and then landed the two Niue teachers, Isuako and Viliamu. The people of this village have long wanted a teacher. It is hardly such a healthy place as Hanuabada, but it is much more fruitful. Hitherto the teachers have been kindly treated. They are living at present in the house of Kari, the principal chief of the village. Lealea is a very promising station, but its healthiness is doubtful. Next morning the "Ellangowan" went on her way, and I returned home in my boat. The following week I located two other Niue teachers in Fairfax Harbour. All these teachers, as well as those located by Mr. Murray, are dependent upon us for food. We have been here nearly three months now, but have not yet had vegetables for a single meal from the people, and the only fruit has been a few immature bananas. We

seem to be on much better footing with the people around than when I wrote last. We have seen no sign of hostility, and have heard no more about their killing us to possess our goods. They come about us very freely.

'I have printed a sheet alphabet with the small amateur press, as the first step towards giving the people the Word of God. Not having all the letters in large type, I cut out the deficient ones with knife and file. I enclose one of the alphabet sheets, which is only interesting as the first printing done in New Guinea.'

In a threefold sense Lawes was the father of Papuan letters (!) He not only reduced the language to writing, and printed the first sheet with his amateur press, but cut out the deficient type with his pocket knife, and so laid the foundation for all subsequent contributions to Motuan literature. This beyond all doubt was true pioneering work.

A variety of things had to be done during those first months.

'We are cutting wood for a chapel,' he says, 'but it is tedious work; all the wood has to be brought twenty-five miles by sea, and none of the natives will help us in the least.' (His helpers in this work were the teachers.) 'If the "Ellangowan" were here, we would soon get wood enough, but we have only a small boat to fetch it in, and the wind is not often favourable.'

The letter from which the above extracts are taken, commenced early in February, was left unfinished for a month, and in the interval sickness had again cast

its dark shadow over the devoted band of workers. The revolving seasons brought to the infant mission fever and death. The little company of brave Polynesians who had returned to the mainland, hoping in the Port Moresby district to find exemption from the malaria which had thinned their ranks at Manumanu, were stricken again with the same tropical plague; and the missionary and his wife were filled with sorrow and anxiety in ministering to their coloured comrades.

'We have,' he writes, 'had disappointment and sorrow in the death of one of the most promising of our new Rarotongan teachers. His name was Motu. When we came here he remained with the other teachers at Cape York, to assist in putting up the iron store. When the work was finished he came to us in the "Ellangowan"; ten days later he was taken ill, and in less than three weeks he died. Another of the Rarotongans is very ill. How much we need a medical man with a good stock of medicine! The last month has been a most anxious one to us.'

The same letter closes with the news of a birth of a son in the missionary's family, the first white child born on that coast of New Guinea.

A few weeks later Mr. Macfarlane was back at Port Moresby in the 'Ellangowan.' His own account of his experience must be given here: 'Mr. Lawes came off in his boat, and we were pleased to find that he and his family were in good health. But our inquiries after the teachers were met with a very different response, which surprised as much as grieved us. Two of the new teachers had fallen victims to

fever and ague, and all the others except three were prostrated by the same malady, and anxiously desiring to be removed to Cape York. This was a sad disappointment, having looked upon Port Moresby as a place free from fever and ague. True, Mr. Lawes and his family have escaped, but then it is their first year, and we know that the teachers did not suffer last season. On Thursday evening the teachers were taken on board. The scene on the beach was truly affecting. Some managed to walk down aided by their friends, others had to be carried. Anederea, who on my last visit was a strong, active man, lay on the beach insensible, his head supported by his affectionate and faithful wife, who, I have noticed, seems to anticipate his every want. He had been delirious for several days, and was not expected to live. Rubena's wife was also very bad, looking as if her work was done.

'The Savage Islanders were not so far gone as the others, although prostrated with fever, and would have probably got worse. A few of the Port Moresby natives assembled, but offered no assistance, and seemed quite unconcerned as the teachers were being carried off to the boat. . . . We started on the morning of the 26th for Boera, where we were to take two more sick teachers on board for Cape York. As we neared the place, Piri came off to us in a canoe, to inform us that Peka and his wife were very ill and not expected to live. We told him that we had called to take them to Cape York. Peka and his wife were pitiable objects. We all felt that we were just in time to save them. They were carried down to the boat amidst a crowd of natives, who, unlike those at Port

Moresby, were rendering what assistance they could, and appeared truly sorry at the departure and condition of the teachers. One or two of the leading men accompanied them to the ship, and, to my very agreeable surprise, hung about them and wept over them in the most affectionate fashion. The captain had no difficulty in getting some of the natives to assist in watering the ship. Piri and his wife, the teachers of this village, are almost the best we have in the Mission, and seem to be getting on very favourably with the people.'

Only a few eye-witnesses can speak of the Mission life at Port Moresby during this period. One witness, Mr. Andrew Goldie, a scientist, has left on record many interesting sketches of scenes in and around the mission house. One only can be given. A smart little cutter had found its way to Yule Island, and while there the captain in charge of her had one of his hands blown off by an accidental explosion. He was taken to Port Moresby, and the attention he received is thus referred to by Mr. Goldie—

'I do not feel well to-day, the night watching with Captain Redlich is very hard on me. I can't understand how Mrs. Lawes, the respected missionary's lady, stands it. Night and day she is always with the captain. She is one of the Florence Nightingale heroines, continually ministering to the wants of others, cheering and comforting by her pleasant remarks. She is one of those noble ladies who sacrifice health and strength for the good of others. I have had very little experience with missionary work till now, but I must bear testimony, from what I have seen at

Port Moresby, that it is the noblest and truest test of Christian character for a clergyman to leave the comforts and endearments of an English home, and to go as a pioneer to one of the greatest missionary fields known; to be landed from the mission vessel with a house hurriedly placed over his head, in the midst of hundreds of natives, who look upon all his actions with suspicion, who don't at first believe what he says, who know not what the Word of God means, who are very excitable, so much so that the least trifle may lead to bloodshed. No two persons like the Rev. Mr. Lawes and his worthy lady could be got, more fit for making such a great self-sacrifice. A missionary lady has got great influence over natives. She must have heart for the work, a head to understand the natives and manage them, and hands always ready for use, no matter what kind of work comes forward.'

Pioneering work at Port Moresby included more than journeys along the coast. The hinterland was not neglected. Lawes was not an explorer, nor was he a scientific specialist with a passion for collecting new specimens. Neither had he any strong ambition for climbing the highest mountains within his reach. The last thing which was likely to happen was that he would immortalize his friends by ascending a towering peak, that he might name it after some one he desired to honour. When, however, an opportunity offered of visiting the hill country to ascertain what population was there, he gladly availed himself of it, and in pursuit of his own special work he did share the credit of discoveries, in recognition of which

he was made a Fellow of the Royal Geographical Society. Observations he considered worth recording he faithfully reported, usually sending the information to his friend, Professor Rolleston, of Oxford. The following account of his first inland walk is taken from his diary—

'We went through an open forest country, crossing many dry water-courses, and through several belts of thick forest, until we struck the river about north-east from Port Moresby, and about ten miles distant. The river here has thick forests on each bank. After much rain it is often so swollen as to be impassable, but we have only had a few heavy showers of late. The river is about twenty-five yards wide here, with a dry spit in the middle; the stream was running six or seven knots, and was out of my depth in the middle. As the party altogether had a good many things to take across, it was necessary to make a raft, to send them over dry. Some logs were soon cut, and lashed together with cane creepers, and then some light small wood on the top, on which to place the goods. In the mean time I jumped in; the stream was pretty strong, but I had not got far to swim, and was soon on dry ground—the first white man to cross the River Laloke. I went back to the dry ground in the middle, and helped to haul the raft over, for which purpose I had brought a length of rope. The Rarotongan women were like fish in the water, and enjoyed the fun immensely, especially hauling the raft across with a white man who could not swim hanging on. It took us about two hours altogether to get across with all our traps. We went a little way, and then

sat down under the high trees by the river-side, for a rest and a feed.'

During the period to which this chapter refers, Mr. Lawes continued to be the only white man on that coast, and his little weather-board cottage the only specimen of foreign architecture. Everything throughout the great island was continuing as it had done for ages. Skull-hunters were still raiding their neighbours, and lighting their cannibal fires. The Motuans were carrying on their trading expeditions in their flotillas of gigantic rafts, the women shaped and burnt their pottery, the men with stone adzes dug out their canoes, and sorcerers pursued their cult, unconscious of the presence of the English missionary, and the new knowledge he had brought. Even in Port Moresby itself, where the missionary was in daily evidence, no very deep impression was apparently made.

CHAPTER VI

FEVER

Scarcity of Food—Letter from Dr. Mullens—A Chapel opened at Boera—Arrival of Dr. Turner—A Journey of Exploration—Kerepunu—Pig not Man!—Village Described—Fresh Discoveries—A Service at Hula—Fever Attacks and Deaths—Murder of Mr. Thorngren and Dr. James—Death of Mrs. Turner—Mrs. Lawes sent to England—Cruise in the 'Mayri'—Hula—Kerepunu—Kalo—The Kemp Welch River.

THIS title has a medical journal sound, but it is not a medical treatise which is contemplated. It is necessary to show what it cost the missionaries to fight their unseen tropical foe. Men who settle on a malarial coast do so at the risk of their lives. Mosquitoes have killed more men than the clubs of savages. The health conditions of Panama, the grave of thousands of workmen, have, we are assured, been greatly improved, and are now, through an application of the latest scientific knowledge, almost perfect. When our pioneers went to New Guinea, the connection between mosquitoes and malaria was unknown. Fever and ague were pestilences walking in darkness, and men fell without knowing whence the blow had been struck. Being forewarned, tropical travellers and settlers will now be forearmed, and the danger will be greatly lessened.

In the early days of the Mission, there was much

adverse criticism of what was called a reckless throwing away of human life. It came, however, from those who did not seem to understand the nature of the missionary obligation. Soldiers and sailors, settlers and miners, were not blamed, when they risked their lives at the call of duty or self-aggrandisement; but to allow men to face what might involve death for an altruistic sentiment was a crime. The crime would have been to neglect the opportunity which was so manifestly ripe for carrying the best we had to offer to the benighted people of that great island.

The losses sustained were indeed appalling, but as there had been no previous experience, they were not anticipated. In this, as in other respects, the missionaries were pioneers; they were the first to learn what the climatic and health conditions of that coast were; and could the results have been foreseen, the plan of procedure would have been different. Instead of depending during those earliest months upon chance vessels for visiting the teachers, a vessel for the Society's exclusive use would have been provided from the first.

One thing which was not foreseen was the scarcity of food. Missionaries who had been accustomed to the productive palm and breadfruit groves, and banana and taro plantations of Polynesia, were justified in expecting at least an adequate food supply on the larger tropical island. Viewing Port Moresby from the deck of a vessel, experienced tropical travellers would not imagine that the natives imported their food from sago country in the far west, and would never have guessed that white settlers on that apparently

rich coast would find themselves dependent upon hermetically-sealed tins for their daily meals.

In October, 1875, Dr. Mullens wrote thus to Mr. Lawes: 'I have great pleasure in writing to you once more in your secluded corner of the world, and in thanking you for your letter of July 5; we hope to get the promised journal of the Hood Point voyage in due time. Many thanks for the particulars you kindly give about your doings: your carpentering, your "preaching," your hymn-writing, translating, and the like. What a mercy it is that people ever invented "Australian meat" and "Aylesbury milk" and learned to make biscuits! What a terrible place you have got into! Nothing to eat, and certainly (judging from photographs) nothing to wear! We said in our last letter that it looked very like a mistake that you had settled at Port Moresby; we now think so more than ever. And if Macfarlane and you feel that you had better change to Yule Island, where your teachers will have food as well as work, do so by all means. In all seriousness move, if you think fit. Do not spend another such rainy season in that sickly corner.'

This message from London sheds a good deal of light upon the position at Port Moresby. While in this letter Dr. Mullens speaks of Yule Island as a possible improvement upon Port Moresby, the direction in which he was even more hopefully looking was to the east, and it was in this direction that explorations with important results took place before any final decision about Port Moresby was arrived at.

The journal of these earliest years at Port Moresby contains fuller details of his daily life than any record

George Lawes has left. The opening of 1876 found him planning a visit to Bolipata, Boera and Lealea, and again, before January closed, he was back in these same villages. The object of the second visit was to open a chapel at Boera. On the day of opening a small handbell was rung, but a few only at first responded to the call; the sound of the singing was, however, more effective. The first hymn sung was a Motu translation of 'I have a Father in the promised land.'

The unsuccessful attempt which some in the congregation had made to clothe themselves in English fashion, was not a little disturbing to the preacher's gravity. A young man of importance had on a naval officer's tailed coat, which he probably obtained from H.M.S. 'Basilisk'; a solemn-looking chief was wearing a woman's garment; a full-grown man a boy's dress, into which he had struggled regardless of the greater difficulty of struggling out of it again. With his innate sense of humour, Lawes describes all this; but how earnestly, notwithstanding, he entered into the service, is shown by the following words: 'The congregation was very attentive, and I think understood what I said to them. As I looked round on the strange, wild-looking gathering, I felt more strongly than I have ever done, that this people will one day be a Christian people, although their present apathy is so great.'

Experience having shown how necessary it was to have a medical man on the mission staff, a son of Dr. George Turner, the veteran missionary of Samoa, after qualifying in Scotland, was appointed to proceed to Port Moresby. At the end of March, 1876, the

'Ellangowan' anchored off the mission station, having on board Dr. and Mrs. Turner. The companionship of these sympathetic colleagues greatly relieved the loneliness of Mr. and Mrs. Lawes; but as the year advanced it brought added anxiety and sorrow. Mr. Macfarlane was also on board, and five days later Mr. Lawes joined him, and together they started for a reconnoitring trip to the east of Port Moresby.

Much of this journey was of an exploratory character. A general survey had been made of this part of the coast by Captain Moresby in the 'Basilisk,' and the results of his observations had been charted, but much filling in had yet to be done. Two reports of the missionary journey were written, and an outline of Mr. Macfarlane's report appeared at the time in the Society's *Chronicle*, while his colleague's full journal was printed in the *Sydney Morning Herald*.

The whole of this interesting story is of special value, as it describes the first missionary journey along that broken coast-line, and the first contact between not a few of the aboriginal villagers and white men, and adds important items to geographical knowledge. A reproduction of this and many other reports of a similar character by the earliest missionary pioneers would make a suitable appendix to the life of George Lawes, who in his measure contributed to this exploratory work. Some extracts only can be given here.

'Hood Bay. April 4, 1876.

'We stood in to Hood Bay, on the eastern side of which is the village of Kerepunu. The village and lagoon, of which we could only see the entrance, seemed

to be shut in by a reef. We steamed close up to the reef, but could not get bottom at twenty-five fathoms. We then went back, and tried in a more westerly direction, found an entrance, and anchored close up to the village, in five fathoms of water—a safe, good anchorage sheltered from all winds.

'The natives of Kerepunu I had seen at Port Moresby, and from their appearance judged them to be a fine race. Two of their chiefs were with them; they had told me to inquire for them whenever we should visit their village. We had not been long at anchor before we saw a large double canoe coming off to us, full of natives. As soon as they were within hail, I shouted out, "Namona e! Kineope e!" (the chiefs' names), which was answered directly by, "Misi Lao e" (my name). They came alongside, but wanted a little coaxing to get them on board; once on deck their fears subsided, and they danced about in the greatest excitement. They had no weapons at all in their canoe. In colour they are a shade lighter, perhaps, than the Port Moresby natives, but in physical appearance very much their superiors, while their dress (!) and ornaments are the same. Their language, too, is similar, and as most of them know a little of the Motu dialect, I find I can communicate with them pretty freely.

'I had learned from the natives at Port Moresby that a river falls into the sea here, and when I went into the interior I saw where probably it rises, at the back of Mount Astrolabe. I inquired of the natives here to-day, and they say it enters the head of the lagoon at the mouth of which we are anchored.

KANA'S HOUSE AT KEREPUNU.

Photo [H.M.D.

'Hood Bay. April 5.

'Natives on board by six o'clock this morning. We had our breakfast on deck, in presence of a wondering, gaping multitude. When they saw a piece of salt pork, they all exclaimed. They began to ask me something in a very anxious tone, and I could not at first understand them. They were evidently not satisfied, and presently light dawned upon me. They had been asking me if this was a piece of dead man! I assured them that it was a piece of pig, and that we had no man-eating propensities. They were satisfied at once, but though they are not cannibals themselves, they know there are such to the west, and they might very naturally suspect us, as the piece of uncooked pork, fresh from the cask, looked very unlike any pig they had ever seen. We gave them bread, biscuits, and rice, but they would scarcely taste it; they were afraid, they said, they would die after it.

'When we went ashore we were surprised to find the largest village I had yet seen on the New Guinea coast. The houses are well built, and laid out in streets and squares. The village seems to be divided into districts, each of which probably claims one of the nine chiefs we had on board. In each district is one house with a high peak in front, and platform before it. This, we were told, was the chief's house. All the houses were well built on piles, and the street scrupulously clean, not a stick or stone, piece of cocoa-nut shell or rubbish, was to be seen. Between the divisions of the village were well-kept and fenced gardens, having bananas, cocoanuts, sugar-cane, and betel-nuts in them. We went from one district to another, through a narrow

lane between two high fences. I saw in these gardens, what I have never before seen in any native plantation, either in the South Seas or New Guinea—flowers growing, and evidently weeded with as much care as the bananas and yams. There is a village here where the natives are fishers; they make no plantations, but catch fish, which they barter with the Kerepunuites for vegetables and fruit.

'We came out on the beach, and there we found a regular canoe-making yard. One canoe, nearly finished, must have been an enormous tree; it measured forty-eight feet long by ten feet round, and for making it only stone hatchets had been used. My respect for the stone age was considerably increased, when I saw the stone hatchets at work. Our umbrellas were greatly admired. We walked through the village arm in arm with a native, who shared with us the shade and glory of the umbrella. Walking arm in arm seems the fashion here, for a young man with a good-looking girl on his arm accompanied us all through our rambles. We were all amazed at the cleanliness, order, and industry which everywhere declared themselves in this model New Guinea village. The men are physically very fine, and the women good-looking. They all believe in personal adornment. One of the belles of the place, a chief's daughter, had no less than fifty-four tortoise ear-rings in her two ears, and her nose was pierced too.'

The elements of orderly industry found at Kerepunu are full of promise for the future of the Papuans, if they are wisely governed and educated with discretion.

The cruise was continued from point to point, and

bay to bay; deep inlets were entered, and islands opened out which were thought to be capes. Flotillas of canoes were attracted to the missionary steamer, and at one place so many natives came on board the vessel in a quarrelsome mood, that full speed ahead was signalled to the engineer, and when the little vessel began to move on under a power so mysterious to the natives, they hurried to their canoes, and were soon left astern.

The following are the headings under which the journal is continued: Coutance Island, April 6; Off Aloma, April 7; Off Cape Rodney, April 8; Cloudy Bay, April 9; Sable Point, April 10; Grange Island, April 12; Off Amazon Island, April 13; Mullens Harbour, April 14; Isabel Cove, April 15; Catamaran Bay, April 16; Milne Bay, China Straits, April 17; thence back to Port Moresby, which was reached April 22. The new names which were given to discoveries were: Dundee River, Devitt River, Marshall Lagoon, Sewell and Percy Islands, Mullens Harbour and Runcie Rock.

In Milne Bay, China Straits, the 'Ellangowan' was at the extreme east end of New Guinea, and from this point she returned to Port Moresby, the result of the journey being a more accurate knowledge of that coast, along which so many of the future stations of the London Missionary Society were to be planted.

The Port Moresby diary of the events succeeding this cruise is painful reading. A depressing succession of attacks of sickness prevailed, but they did not paralyse as they might have done a continuance of missionary effort. After returning from China Straits,

the little steamer cruised to Cape York, with Dr. and Mrs. Turner on board, but she was back again with the doctor and his wife on June 18, and on June 23 she started for Kerepunu and Hula. The object of this visit was to establish a mission in these villages.

The following entry is from Mr. Lawes's journal: 'The wind is blowing very strong from the south-east to-day. We started this morning for the village (Hula) in the large boat. The wind was dead ahead, and we had to beat, our foresail soon split, and as we were doubtful about the state of the tide, we landed on the beach a long way from the village—fully two miles. When we reached the village, we stopped under some large trees, and there had service with the natives. I do not know the Hula language, but most of the Hula people understand more or less of the Port Moresby dialect. I had a large audience, and a very quiet and attentive one. I spoke to them of the one true God, and they seemed to understand. This is the first religious service which has been held amongst these people.'

The next day a walk of four miles, some of it through knee-deep mud, brought the party to Papaka, where the largest native houses which had yet been seen were found. 'They are built of very large timber, and most of them have three stories—a large platform uncovered, about six feet high, then about four feet above, a sort of hall, forming part of the house proper, and six feet higher still is the private part of the house, containing the sleeping apartments. One of the chiefs had a fine thatched steeple, which could not have been less than sixty feet high.'

NATIVE CANOE IN THE MAKING.

Photo. *H.M.D.*

Kerepunu was the last place visited, and the impression made previously in respect to the importance of this place as a mission centre being confirmed, preliminary arrangements were made with the people for the reception of a missionary, and they were told that when the 'John Williams'—which was expected in New Guinea in three months' time—arrived, Dr. and Mrs. Turner would probably settle amongst them.

It is difficult to convey an accurate conception of the health conditions of Port Moresby during the four months which followed. Nothing but a perusal of the missionary's journal can give it. Could the whole of the daily entries be read, it would be seen how fully the title of this chapter is justified, for the word 'fever' occurs in almost every entry. No one seems to have escaped. The Polynesian teachers and their wives and children, Dr. Turner and his wife, Mr. and Mrs. Lawes and their boys, and others, had repeated attacks of the malarial scourge which this exceptionally bad season brought to that part of the coast. Page after page shows a record similar to the following :—

'July 24. Fever again. It is Liufala who is down this time.

„ 25. Kupu died to-day.

„ 26. Wife bad again, and Liufala still down.

„ 27. Wife worse.

„ 28. I had another attack to-day.

„ 29. To our great sorrow, Percy has had fever again to-day.

„ 30. Sunday. Felt pretty well when I got up, but in an hour or two the shivering and vomiting began ; the latter was

incessant until one o'clock. This has been one of my worst attacks.

July 31. Charley, who has hitherto escaped, had a bad attack of fever to-day.

Aug. 1. Attwells returned to-day more dead than alive. He had fever very badly last night, and walked ten miles this morning, lying down at intervals on the grass.

" 2. The Niue teacher Talima was brought from Tatana to-day; he is delirious, and his head is very bad.

" 6. Mrs. Turner is very weak, with repeated attacks of fever.

" 10. Talima died to-day.

" 18. Dr. Turner down with fever to-day.

" 25. Our dear little Percy left us this afternoon. His little life has been full of suffering, and we cannot be sorry that it is exchanged for peace. How desolate our home will be now. He has been so much with us day and night, and the house is so full of his mementoes.'

This record needs no comment. The pathos of it will be felt by all who read it.

Three weeks later is the following entry: 'This evening, just as it was getting dusk, a vessel came round the point under sail. It was too dark to make out what it was, but it seemed smaller than the "Ellangowan," and was evidently making for the anchorage, so Dr. Turner and I went off in a canoe. We found it

to be Mr. Thorngren's vessel, the "Mayri," with Captain Runcie in charge. We were shocked to hear of the murder of Thorngren and Dr. James at Yule Island.'

Mr. Thorngren and Dr. James had entered into partnership, as collectors of zoological and other specimens. Their vessel was anchored in Hall Sound, and when no thought of danger was entertained, and the doctor was sitting on the deck weighing out beads for barter, he was struck by a native, who approached stealthily from behind. He was only stunned, and drawing his revolver shot his assailant dead. Thorngren was prostrate in his cabin with fever; he struggled to the deck, and when he was attacked fell overboard into the sea, and his body was never recovered.

So closely had Mr. Thorngren been associated with the mission from the first, and so helpful had he been whenever it was possible for him to assist, that his death caused much grief to the missionaries, and all who were interested in the mission. His vessel, the 'Mayri,' on which this double murder was perpetrated, subsequently became the property of the Society.

On October 19, the 'John Williams' arrived at Port Moresby, bringing eleven new teachers to strengthen the New Guinea staff; and while the vessel was still in port some of these were located at new stations, the ship's boat being employed in this service. Two teachers from Savage Island were conveyed by Mr. Lawes to Tupuselei, and two other Polynesians were landed at Pari and Padili.

When the 'John Williams' returned to Somerset, Cape York, not only Dr. and Mrs. Turner, but Mr. and

Mrs. Lawes, were passengers by her. It was felt that the only effectual means of checking, if not wholly eradicating the fever tendency, which had so strongly entrenched itself, was a change to a more southerly latitude. In Mrs. Turner's case, the change, alas! came too late. Repeated attacks of fever, added to weakness from other causes, had undermined her constitution, and although she reached Somerset, she succumbed before she could land. She was buried on the hill-side, overlooking Albany Pass.

Mr. Lawes decided to send his wife and little boy to England. In respect to his own movements, this was one of the most critical times in his life. The unhealthiness of the outpost he had been so faithfully holding, judged by the season through which he had just passed, fully demonstrated that there was ground for the argument that he should not return to it. Then there was the opinion, held by some, that it was not the most eligible position for headquarters on the mainland. Dr. Mullens had urged removal to Yule Island or China Straits, and Mr. Macfarlane considered the latter preferable. This divided opinion, added to the depressing effect of continued fever, led to the suggestion that later on he would follow his wife to England, with the hope that his own health would thereby be fully restored, and that fuller light would be obtained in conference with the Directors in respect to the future.

One thing was quite plain to him. Health or no health, the mission could not be immediately left. Certain things which had to be done for the teachers who were remaining on the coast must be accomplished. James Chalmers, it is true, was expected shortly from

Rarotonga, but his own presence on the coast was an immediate demand. The following entry he made in his journal on November 23: 'I want to take the teachers left at Port Moresby to Hood Point and Bay, and also go to Teste Island with the teachers about next February, or whenever we can get a vessel. Going alone, I should want little encumbrance in the way of luggage. I could go with a portmanteau, and live as the teachers do. Of course, all will depend on my health.'

The sequel to this was that he remained for more than a year, and rendered during the period active and faithful service.

After bidding his wife and boy good-bye, he stayed with his colleague for a short time at Somerset. Four days after the departure of the 'John Williams' he wrote: 'This week has passed as pleasantly as circumstances would admit. Mr. and Mrs. Macfarlane have tried to make me comfortable, and I have been comfortable.' Mrs. Lawes had been so constantly with him in all his previous missionary work, that the separation to him was a trying experience.

A month later, two days after Christmas Day, 1876, he embarked in the 'Mayri,' a little lugger of seven tons only, and started for Port Moresby. His cruise in this tiny boat lasted six weeks. *En route* to New Guinea, Darnley Island was visited. The last day of the year was spent at sea in 'squalls and heavy rain,' and at noon on New Year's Day Mount Yule was sighted. It was then 'clear and fine,' under which conditions this distant and grand mountain peak, with the nearer and lower coastal ranges, is one of the most imposing objects

in Papua. The last time I saw it, it was bathed in the light of a glorious sunrise.

Keeping near to the land, the 'Mayri' pursued her course until she dropped anchor in Port Moresby. The first to board her was Ruatoka. Of his faithfulness, the journal records: 'He has been vigilant over all left in his care,' and this item is added, 'The croton planted by Percy's grave is growing, and the graveyard has been carefully tended.' Not only Percy, the missionary's son, but brave Polynesians who have fallen at their work are resting here.

Preparations were at once made for taking the new teachers to their stations, and on January 6, 1877, the 'Mayri,' accompanied by some smaller boats, left for the Hood Point district. Under reefed foresail, and keeping a look-out for uncharted rocks, good speed was made before a stiff breeze. Hula was reached in the evening, and the leading men of the village came off, to whom the object of the visit was explained. The long-promised teachers were introduced to them, and they not only promised to protect Taria and Gativaro, but were 'lavish in their protestations in regard to the feeding of them.'

'I went ashore with the teachers,' continues the diary, 'and looked for a site for a house, and we had a short service under a large tree. I spoke in the Hanuabada language, which many of them understood pretty well. The chief, Leva, offered the use of one of his houses until the teachers get their own built, and brought us a large present of young cocoa-nuts. We returned to the vessel about two o'clock. The view from our anchorage is very fine, foliage of many colours,

trees tipped with a golden yellow, hills of many shapes and colours, with the high mountain range in the background. At daybreak we took the teachers and their goods ashore, and left them safe in their sea house—it stands a good way from the beach, in pretty deep water.'

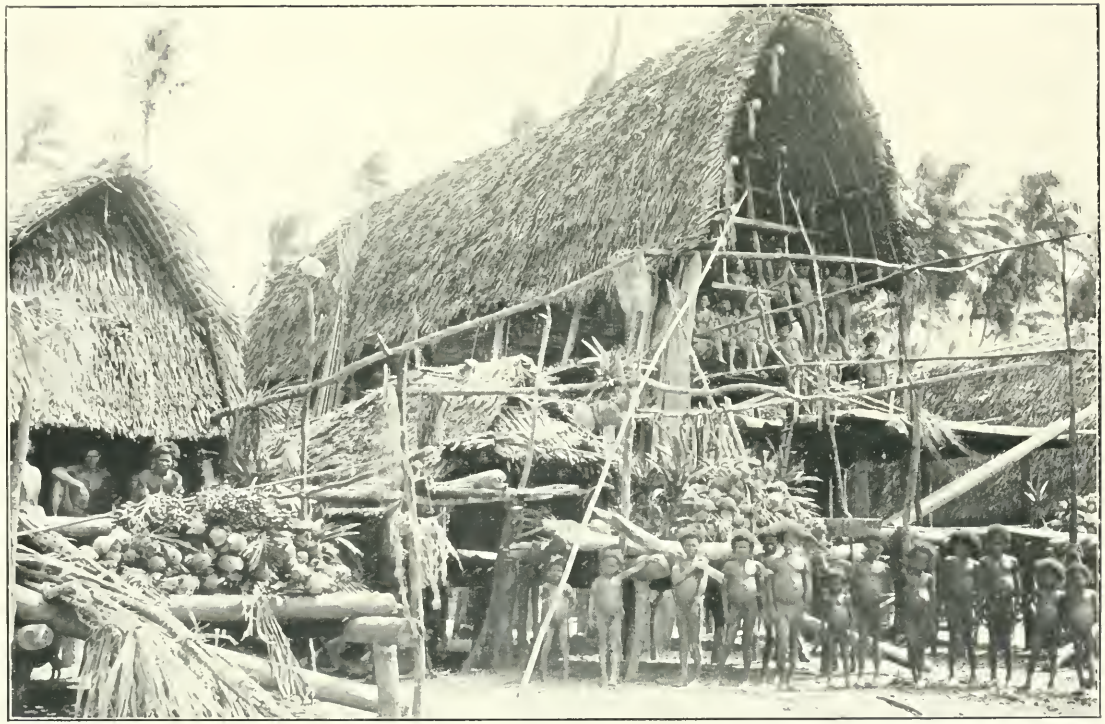
Kerepunu was next visited. Here also a house had been set apart for the expected teachers: 'In the afternoon, landed teachers and their goods, gave each chief a shirt and an axe, and then strolled through the market village, where I bought bananas, yams, and fish. The natives seem very industrious, canoe-building was going on most vigorously, many men were busy net-making, and all seemed to have some work on hand.'

Mr. Lawes had made up his mind that during this visit he would reach, if possible, the important village of Kalo, of which he had heard. 'We started about twelve o'clock, the sky was clouded, so that the sun did not trouble us, and the sand on the beach was hard and firm, making a splendid road. We walked briskly for about four miles, when we came to a small river about twenty-five yards wide. The native name of the river is Akeva. The natives wanted me to turn back here; they said that if we went on to the other river, the tide would have risen by the time we returned, and then the river would be full of alligators; and moreover, the other river was so far off we should not reach, etc., etc. They were evidently unwilling, either from fear or some other reason, to go. I was determined, however, to see this unknown river, on which Kalo stood, and so on we went. We met numbers of natives, principally women

laden with food. After walking fast for about four miles, we reached the river, on the bank of which the village stands. At the mouth, it is about two hundred yards wide, and perfectly fresh. We drank freely, and could detect no brackish taste. The native name of this fine stream is Vanekela. The natives say it comes from far inland. I named it the Kemp Welch, after our old friend, the Treasurer of the London Missionary Society. It is no doubt the largest river in this part of New Guinea. Part of the village of Kalo is near the mouth, but more houses, they say, are higher up. The natives are friendly with Kerepunu, but have a warlike, fierce character. Some came across in canoes to me, and I would have gone over to see the chief, but I had nothing with me to give him. We returned after a short rest, waded through the Akeva, and saw no alligators, and reached the "Mayri" at five o'clock, pretty tired with our long, but enjoyable walk.'

Of Kalo, and the terrible massacre of teachers which took place there, and of the Kemp Welch River, our readers will learn more later on. The discovery of this stream was an important one; and both at its mouth and far inland, amongst the mountains where it takes its rise, the London Missionary Society was to do some of its best work.

The day succeeding the walk to the river, the return journey to Port Moresby was commenced. 'It was blowing a gale of wind next morning; we reefed down and started, but soon had to take in the foresail. Our native friend, Ila, might reasonably have supposed that the "Mayri" had taken a dose of medicine, from her lively movements. She played at pitch and toss, dived,



KALO VILLAGE.

The native food displayed is for consumption at the feast when the house is finished.

Photo *H.M.D.*

writhed, rolled, reared, kicked, plunged, and seemed continually to see how far she could lie over without capsizing. But, notwithstanding all these erratic movements, she went eighteen miles dead to windward, under reefed jib and mainsail. We had to anchor under the lee of Hood Point, and had to stay the whole of next day on account of the wind. It took us six days of hard beating to reach Port Moresby, but our little craft was none the worse for her hammering, and I don't know that we were either.

'Two days we remained at Port Moresby, and then sailed for Somerset, via Darnley and Murray Islands. We had calms and light, variable winds, and did not reach Somerset until February 7. We had been just over six weeks away, during which time we had all sorts of weather, but no sickness at all, and neither was our tight little craft any the worse, except necessary wear and tear of gear, sails, etc. The voyage was a very interesting and successful one. We left the teachers and their families all well; they have an abundant supply of food for the next three or four months. The reception of the teachers at the large villages of Hula and Kerepunu is very hopeful and promising.

'The peaceful and kindly disposition of the people towards us proves them to be not such savages as they had been supposed. Since I first came to Port Moresby, two years ago, I have gone to twenty-six different villages, some on the coast, and some in the interior, but I have never been molested by any native. I have gone among them with confidence, and they have treated me with confidence in return. May the day be

far distant when they shall be treated otherwise! We are hoping, as soon as we can get a suitable vessel, to begin missionary work at China Straits. The islands there are probably more healthy than any station we have yet found on the mainland.'

CHAPTER VII

REINFORCEMENT

Alterations in the 'Ellangowan'—Lawes at Sydney—At Work again—Sunday at Port Moresby—First Motu Book—A Case of Revenge—Effects of Fever—At Hula—A Dismal Sunday—At Kerepunu—Effects of Betel-Nut chewing—Preaching in Five Languages—Native Industry—Primitive Village—A Great Feast—Chalmers welcomed to New Guinea—Kalo—Native Friendship for Lawes.

MUCH thought, anxiety, time and money have been given to maintaining sea communication between advanced outposts and local headquarters, and between these headquarters and Polynesia, the source whence native Christian recruits are drawn, and Sydney, where supplies are obtained. When the 'Ellangowan' was purchased, it was hoped she would do the local work in New Guinea satisfactorily for some years, and without any great outlay for repairs; but within three years her boiler was condemned, and it was found necessary to send her to Sydney.

Other considerations with a view to perfecting the marine service made it advisable for one of the missionaries to meet and confer with the Australian Ship Committee. Mr. Macfarlane could not leave at this time, but Mr. Lawes undertook the duty. In 1867 the directors of the L.M.S. nominated a standing committee in Sydney, to assist in the management of

the 'John Williams,' and this committee rendered such aid as it could in connection with the Society's smaller vessel also.

After conference with Mr. Lawes, the committee suggested to the directors the desirability of turning the 'Ellangowan' into a sailing vessel; but the decision of the Board was against this, and she was consequently put into thorough repair as a steamer. The 'Bertha,' a schooner of sixty tons, was also chartered, to proceed at once to New Guinea, for service along the coast.

Mr. Lawes was not idle during this visit; the change was beneficial to him, but it was not a holiday. When opportunities were given him of advocating missionary claims, he was all through his life always ready to give information on platform and in pulpit. During the six weeks that he was in the South, he spoke in some of the principal churches of Sydney and Melbourne. He also visited Bendigo, where I was then living, and on the Sunday conducted three services in the church of which I was then pastor. His short stay gave much pleasure to my family and myself, but he had little rest, for we had much to talk about.

He was back at Somerset after an absence of a little more than two months. Thence he proceeded to Murray Island, where he made arrangements for another long visit to New Guinea. Again he travelled in the little seven-ton 'Mayri,' and spent five months amongst the villages where he had been instrumental in locating teachers and winning the confidence of the natives.

He added greatly to his knowledge of the people during this journey. He was enabled to spend longer

time at the different villages than was possible in connection with his earlier visits. His main object was to supervise the work of the teachers, and to encourage them in their manifold difficulties and discouragements. But by living amongst the natives, and watching their daily pursuits, and travelling with them in their journeys to the plantations, and on their hunting expeditions, he added greatly to his own knowledge of their customs, increased his already strong influence over them, and helped to perfect his ability to speak their language.

The effect of the teaching and preaching upon the people was disappointing, if measured by any satisfactory Christian standard of knowledge or experience; but, viewed in the light of missionary history, it was full of encouragement. The fruitless 'night of toil' at Tahiti lasted for years before the dawn of the Christian day, but the Papuan Mission, at the time of which we are writing, was still in its infancy.

Some extracts from the journal of this visit will be instructive. His first Sunday was spent at Port Moresby, and is thus described—

'Preached to the people twice to-day (July 22), and once in English to the white population. Native congregations pretty good, but the teachers all say that the people are more indifferent than they were; fewer come to service or school. We used for the first time to-day our new book in the Motu language. I took the manuscript with me to Sydney, and had it printed there. It consists of reading lessons, the Ten Commandments, the Lord's Prayer, an epitome of Old and New Testament history, and thirteen hymns. Several

of the children can use the school cards, and are quite ready for this new book, the first printed in any language of this part of New Guinea.

'Poivaki attends service regularly, and Illa more so than formerly. Huakonio, one of the chiefs of Elevara, is a firm friend of the teachers, and attends all services. Another chief also of Elevara, Henikevau, is attentive; and these four are really all of whom the teacher speaks at all hopefully.

'The people have, however, shown a better spirit in a recent trouble than could have been expected. Some time ago some Port Moresby canoes were coming from Hula (Hood Point). One was alone near Round Head Point, close in shore, suspecting no danger, when some Ikolu men rushed suddenly out upon them, and killed one woman and a young man. The others, all but one, took to the water and escaped. Two of the Ikolu men, it is said, were killed, but that, I think, is doubtful. Ikolu is an inland village on the mountain near Round Head. It seems, some years ago, some men from Boera killed two Ikolu men, and this has never been revenged. They did not care whether the attacked canoe belonged to Boera or not. The Port Moresby people were all terribly excited over the affair, and some wanted to fit out an expedition at once, to go and revenge the murder. The two killed belonged to the families of Poi and Illa, and they used their influence for peace. The teacher and peace party prevailed, and no attempt was made to retaliate in Ikolu. No doubt, cowardice had something to do with the decision of the people, but Illa and Poi would certainly have gone in strongly for blood revenge, had it not been for the

influence of the teacher and Christianity. They said that they feared what I should say, if I came back and found they had been fighting.'

The following entry shows that education had not at this period attained perfection :—

'Went to the school this afternoon. There was a larger attendance than usual, but the regular comers were easily known. They are mostly quite little children, boys and girls. They know the letters perfectly; many of them can read syllables readily, and some know the words on their school card, but they only know them parrot fashion, and from their position on the card. The children are sharp, intelligent, bright-eyed urchins, capable of being taught anything, but in their school it is not "Reading made Easy." The teacher shouts and storms, scolds, and beats the desk with his stick, until the poor little mortals are frightened out of their wits. The wonder is that they learn anything at all.'

Leaving Port Moresby after a short stay, the villages to the east were visited. Vapukori, on the coast, and Padili, on the mountain, with its good teacher's house and a chapel nearly finished, near to the carved posts of a Koitapu sorcerer. A service was held at Vapukori: 'Attendance small, darkness dense.' A walk of three miles, and Pari was reached: 'Viliamu has a small house and a good chapel.' Tupuselei was the next calling-place, where the terrible effects of fever were again met with. 'Repoamo, the teacher, and child are here. He looks ill, but says he is better now. His wife died in April quite suddenly. She had had a slight attack of fever, went out one morning, and did some

cooking, then laid down in the cookhouse, and covered herself up. After awhile they called her, but she did not answer, and uncovering her they found she was dead.'

Apparently the site for the teacher's house, which was in a basin surrounded by hills, had not been wisely chosen, and learning from the natives that one reason why they built their houses on piles in the sea was to escape the fever, it was resolved to try their plan.

At Kaile, further on, they landed on a feast day, when many strangers were being entertained, visitors from the mountains. From the feast three portions were sent to the missionary. At this place Lawes found that one of the chiefs had named his little boy Siale (Charley), after his own son. 'The little fellow brought me off a bunch of bananas, and kept hold of my hand, dancing about, as rejoiced as if he had been my own Charley.'

From Kaile they proceeded to Kapakapa. 'Ashore after dinner with some natives from Kapakapa, and went into the bush, to see if I could shoot anything good to eat. Got four spur-winged plovers and seven snipes, the whole with seven shots. Walked to the foot of the hill on which the village of Ikolu stands. It was in the next bay, just round the point, that the attack was made by these people on the Port Moresby canoe.'

Lawes was not a sportsman, but the necessity of seeking appetising and nourishing food had made him a remarkably good shot. The shooting expedition just described had brought him very near to the place where some of the most useful years of his life were to be

SCHOOL CHILDREN AT PORT MORESBY.

Photo *H.M.D.*

spent. On one of the hills of which he speaks, the Vatorata College was, years afterwards, to be built, over which he was himself to preside.

Hula came next in the order of visitation. 'Most of the natives are away at other villages. Those at home are busy getting ready for a feast which is to be held ten days hence. As I went ashore I saw the young ladies' ball-dresses hanging on the trees, ready for a dance this evening, and all the young men were in full dress. Their drums here are exceedingly good and shrill.'

Anxious to get to Kerepunu for Sunday, they slept on board on Friday night, so as to be ready to leave early on Saturday morning; but the wind was light, and not being able to find the opening through the reef, they anchored, and remained anchored in their tiny vessel all through Sunday, which must have been an exceedingly dismal day, so far as the natural outlook was concerned. 'Dull, rainy, gloomy hills covered with mist, mountains invisible;' but Monday's journal opens thus: 'Splendid sunrise; the mists gradually rose off the hills, while the mountains in the background, invisible yesterday, stood out in clear relief, and soon the whole landscape was tinged with a golden glory.

'Anchored close to the village (Kerepunu) about eleven o'clock. Every one was away making plantations. I went ashore, and was surprised and thankful to find Matelua, whom I left thin and sickly, changed into a strong and burly fellow. Aneteru and his wife are also much stouter, and the whole party are looking exceedingly well. They have had no fever at all. The people

are very kind to them, but take small interest in their teaching.

'Out early this morning,' continues the journal, 'with Aneteru shooting. Got twenty birds for eighteen shots. The people are all at home to-day. It is their custom, it seems, to work two days in their plantations, which are a long way from the village, and stay at home on the third day, when the women go to Taipo to trade. All the natives here are inveterate betel-nut chewers.'

Anxious to know the effect of this universal Papuan custom, Lawes tested it for himself. 'The betel nut is the fruit of a slender palm, which bears fruit in bunches like cocoa-nuts or dates. The fruit itself is about the size and shape of a nutmeg, and is enclosed in a fibrous husk. Three ingredients are used by the chewers, the nut, the bark or leaves of a fragrant spicy wood, and quicklime. That I might know not only the whole process, but the taste and effect, I tried it for myself First, a piece of nut is bitten—it is a powerful astringent —next you take three dips of the small stick in a gourd of lime (and look out that you do not burn your lips with it), then you bite off a piece of bark or leaf, and follow it with three or four more doses of lime. As it is chewed, the whole mixture turns a bright pink colour, dyeing lips, tongue, and teeth. The taste is pleasant, and it is said by some authorities to be a good preventive of fever. It may be, but I doubt it. It is an aromatic astringent; a sense of warmth follows the chewing, but I was conscious of no other effect whatever. It is a sign of friendship to offer a nut and the lime-bottle, and you cannot see a party of natives

sitting down and talking without the rattle of the stick in the chunam bottle. Its constant use dyes the teeth quite black, and they soon become red, but the colour seems to come off in time from disuse of the chewing. Red teeth are considered handsome by the native ladies, and black teeth superlatively so.'

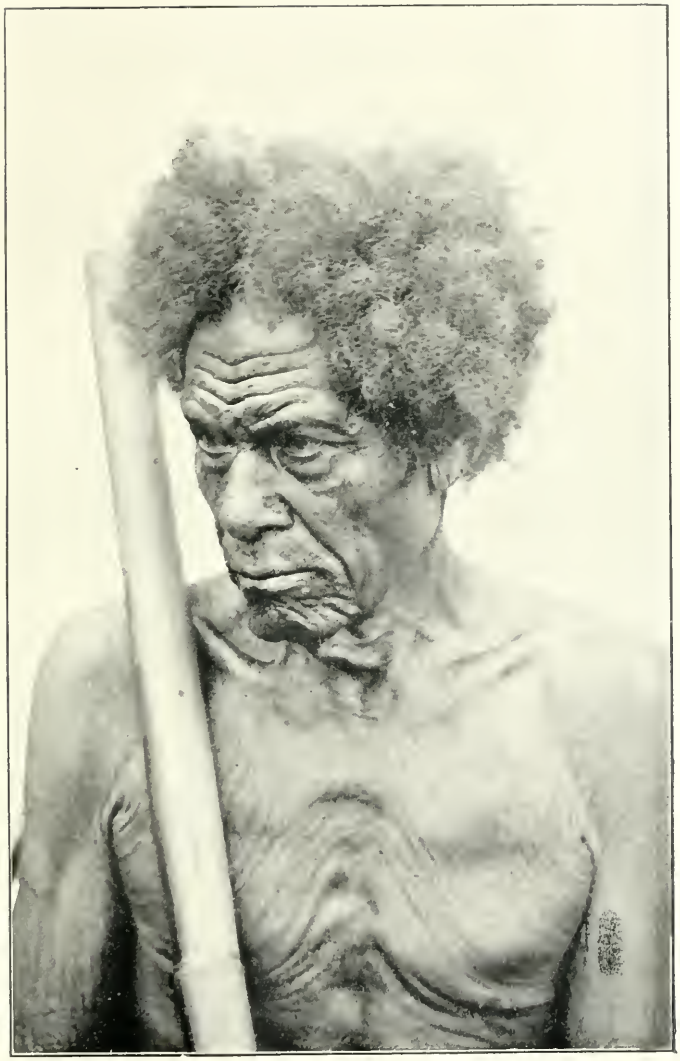
The longest stay was made at Kerepunu. 'Service this morning (Sunday) in the village. A number of children and a few adults present. Aneteru preached. The language is similar to that of Port Moresby. I have been collecting all the words I could during the week, and when I listened to Aneteru, I thought I would take the afternoon service. I did so, read, prayed, and preached, or rather gave a short address, in which I tried to tell them what the Gospel had done for England. They evidently understood much of what I said, and even some women (the most difficult to keep quiet) were attentive and interested. This is the fifth language in which it has been my happiness to preach the Word of God. This is the golden opportunity for the teachers at Kerepunu. They might easily get a number of children to learn to read now, even if the adults are indifferent.'

During this stay the industrial activity of the people made a still deeper impression upon the visiting missionary. 'Our captain is delighted with the place and the people. He has been holding quite a levee on board every day. He has allowed the natives to come on board, go below, and do as they liked. He says nothing at all has been stolen, and no one had behaved improperly or given him any trouble. Every working day the canoes have begun going across to

the other side at three o'clock in the morning. There is no mistake about the industry of the people, and on the barter days it is a sight to see the women paddling down the lagoon, thirty-two in one canoe, sixteen paddles of a side, all keeping the most exact time.'

The plantations were visited, and the primitive tillage of the soil is thus described: 'Only in England have I seen land so well cultivated. The soil is first broken up by the men, who use two sticks, just as at Port Moresby. They turn up clods of soil about nine or ten inches deep, in regular rows, so that it has much the appearance of a ploughed field. The women break up the sods, pick out the weeds and smooth it all over, so that it is just like a carefully raked and cleaned garden. The women plant yams, taro, or sugar-cane, and then all is neatly fenced in by the men.'

At Hula, on the return journey, the missionary was a special guest at a great feast, where with great ceremony his portion was presented to him. 'I was sent for to receive my portion. It consisted of a few yams in a net, a bunch of cocoa-nuts, and a piece of raw pork about six inches long. This was suspended from a rail above the platform, a high sort of scaffolding, on which the chiefs sat. On the rails round the top were eight young girls. Lenaki was master of ceremonies; he hoisted up my portion, and began a song in my honour, which was taken up by all while he swung it to and fro, and the girls danced in time to the song. It was then let down to the ground, and a boy commissioned to carry it to the house for me. Two or three men the while were



KANA, CHIEF OF KEREPUNU, AND HIS PIPE.

Photo. [*H.M.D.*

rushing about, going through their fighting exercises, leaping, charging with the spear, and shouting.'

It should be noted how full the primitive life of these people was of work, warfare, or pleasant social function. The prehistoric times were not times of indolence and inactivity. Men and women had their interests, and boys and girls their sports. These interesting races were producers of numberless articles, large and small, and they showed in the manufacturing of them considerable artistic taste. They were not, according to our standard, civilized, but their daily life was by no means objectless existence. They were agriculturists in their way, they were inventors, marvellous house-builders, bridge-makers, ship-builders, carvers of pearl shell, basket-makers, and weavers; their production of stone implements for peace and war proved how marvellous was their patience, and their pottery showed how deftly and delicately they could use their fingers. We classify them amongst the inferior races, and some would not hesitate to treat them as dumb, driven cattle, and maybe would sneer at the missionary's effort to spare them for a higher life. George Lawes threw himself amongst the people, and patiently waited through the years of small encouragement, because the more he saw of them the more deeply was he convinced that they were of the human stock, and could attain to a high exaltation, through the grace and power of God in Christ.

For the two months following the events just narrated, Mr. Lawes was most of the time at Port Moresby, and many things of interest are recorded. By inland journeys and intercourse with the people

in the hill country he cemented still more closely the good feeling which had been established.

The arrival of the 'Bertha' was still delayed. Mr. Lawes had gone in the 'Mayri' to spend the Sunday at Boera, where he conducted the morning service, the congregation being better than usual. The captain of the 'Mayri' had been instructed to keep a good look-out for the expected vessel. In the afternoon the signal went up. The captain of the 'Bertha,' instead of going on to Port Moresby, turned into the bay near Boera, and anchored there. By sunset Mr. Lawes had boarded the schooner, and had welcomed James Chalmers and his wife to New Guinea.

Thus it was these two Christian soldiers met in the field where their future lives were to be spent. Neither knew what the renewal of friendship would bring; but as we look back now over the finished story of each life, their meeting has for us a peculiar, and in the case of one a tragic interest. The two men were in some respects singularly unlike each other. It was the meeting of two streams, which were complementary, and the combination was an opportune one. The mission was at a stage of its history when it needed the restless pioneer, and also the plodding translator and teacher. The wisdom of the Providence which brought these men into the field at this juncture, and kept them together for years in happy fellowship and co-operation, was amply demonstrated in the subsequent unfolding of events. Their correspondence shows how closely they were drawn to each other, and how helpful the mutual influence of their comradeship became. Chalmers' roving temperament, wedded to a crusader's

faith, made him always ready to go in search of new places where the cross needed planting; and in Lawes the evangelist and the teacher were combined. He could and did do pioneering work, but his great aim was to provide as early as possible a translation of the whole Gospel message which the people could read in their own tongue.

From Boera the three missionaries proceeded to Port Moresby in the 'Bertha' and 'Mayri,' and during the eight days they were together there an important conference was held, when various matters affecting the future of the mission were considered. One of the things discussed was the making of more adequate provision for the Polynesian teachers; and Mr. Lawes, who was about to leave for London, was asked to consult the directors about this when he reached home.

While the vessels were in port, Mr. Macfarlane and Mr. Chalmers took a short journey inland, to which reference will be made in the next chapter. At the end of the eight days the two vessels proceeded along the coast eastward with all the missionaries on board, and eight new South Sea Island teachers, who had recently arrived for the China Straits Mission, which was about to be established. Mr. Lawes had arranged to go with the party as far as Kerepunu, and he and Mr. Chalmers were fellow-passengers in the little 'Mayri.' Chalmers was anxious to see *en route* the villages where Christian work had been begun.

At Kerepunu there was further conference about China Straits, and the location of the staff; and finally, on Nov. 8, Mr. Lawes bade his colleagues good-bye,

and the two vessels sailed eastward to inaugurate the Society's first mission at the extreme east end of the great island of New Guinea.

Mr. Lawes was again alone amongst his native friends ashore, and here he had to wait until Dec. 2, before a message reached him from Port Moresby announcing the arrival of the 'Ellangowan' from Sydney. During the three weeks that he was waiting for this news, he made good use of his time, and the twenty-two pages of journal which describe the experiences occurring in the interval are full of interest. These weeks amongst the people brought him many opportunities of acquiring knowledge, not only of their outward life, but of their thoughts about the spirit world and death. He saw and studied their burial rites, and their strenuous efforts, when the shadow of death is upon the village, to keep away the spirits. 'The spirits of the dead are believed to go to the mountains, where they chew the betel-nut without limit, and have plenty of everything to eat. The boy who told us this was very excited when he described the big feasts which the spirits have on the mountain tops.'

His time during this detention was mainly divided between Kerepunu and Kalo, and of the latter large village he gives a minute description. The people of Kalo were not satisfied with seeing his hands and his face, they insisted on his uncovering his chest, that they might see his white body. And the women raised an impromptu chant in honour of 'Misi Lao, the white man.' While at Kalo he rowed for a considerable distance up the Kemp Welch River. As he was becoming more

proficient in this new language, the Keapara, he used such leisure as he had during these weeks to prepare a manuscript for printing. 'Have finished the little Scripture History and made seven hymns.'

As soon as he could he proceeded in an open boat to Port Moresby, where he found the 'Ellangowan' at anchor. Three days after his arrival at Port Moresby the 'Bertha,' with Mr. Macfarlane, returned from the east. Mr. Lawes wrote, 'Their voyage has been very successful. Two teachers were left at Teste Island. Four others were left at East Cape, at a very promising place. The "Bertha" then went to Stacey Island (South Cape), where Mr. Chalmers decided to remain with the Rarotongan teachers. A grass house was put up, and Mr. and Mrs. Chalmers were about to take up their abode in it. The "Mayri" had meanwhile returned to Teste Island, and reported the teachers there both well, and kindly treated by the natives. The "Mayri" will remain at Stacey Island with Mr. and Mrs. Chalmers until the "Ellangowan" goes to relieve her. So far all is well, and success has attended our long-planned effort to open up a new ground in the east. I have decided to return to England by way of Sydney, instead of Singapore. We shall leave in a day or two, so as to catch the mail due at Somerset on the 23rd.'

One of the last incidents of the days just before his departure shows how truly he had won the friendship and affection of the people. 'About mid-day (December 8) I was told some Koiali (an inland village) natives had arrived. I went out, and found it was my old friend Oriobiai, and two or three of his attendants. He told me he had come to see me, and no one else.

Since I was last at his village his sister had died, and he said he was so miserable (*lalo dika*), that he thought he would come to the coast and see me, and tell me about it. He quite broke down when he was telling me his story, and the tears trickled down his blackened cheeks, in spite of his efforts to keep them back. He put his arm round my neck, and chucked me under the chin (their mode of salutation), but refused altogether to go with any of his native friends down to the village.'

Four days later is the entry: 'The old chief Oriobiai has been at our house until yesterday, when he returned to Koiali. Nothing would induce him to go down to the village to see his friends there. He has always, poor old man! been my friend, and I am proud of his friendship.'

CHAPTER VIII

WITH THE ENGLISH CHURCHES

Chalmers' First Walk in New Guinea—Strength of Mission Staff—Translation Work—Lawes's Review of the Work of the Mission—Language—Stations—Explorations—Results of Work—Deputation Work—List of Places visited—A Visit to Henley with Robert Moffat—One result of his Visit to Bristol—Interview with Lord Stanmore.

IF lengthened residence in a country had been essential to an intelligent description of its conditions, George Lawes would not have been qualified to enlighten English audiences in respect to New Guinea and its people, but he had not been living there with his eyes and ears closed; he had been a diligently observant resident, and not only did he instruct the Churches in reference to this new field, but kindled amongst them a great enthusiasm.

His life at Savage Island was in many of its conditions totally unlike that upon which he entered when he stepped ashore at Port Moresby. From one of the smallest inhabited islands in the world he went to the largest, if the island continent of Australia be left out of count; from a coral patch in the Pacific, he passed to a country with a littoral of thousands of miles, a country of great mountain ranges and rivers. His first decade as a missionary had been spent with a compact little community of less than five thousand people, all of

whom he could reach by a walk of a few miles on level land, but in New Guinea he found dwellers in sea villages, in trees, and on precipitous and distant mountain spurs.

An opinion seems to have arisen in some quarters that his life at Savage Island had narrowed his vision, and made it difficult for him to adapt his methods to his new environment; but the sequel showed that the student life of a translator was not incompatible with the enterprise of an explorer, and that the parochial atmosphere of a tiny coral island had not dwarfed his nature or paralyzed his energy. The student he always remained, but, when circumstances demanded, he was ready to pursue his studies in broad fields of observation, as well as amongst his books in the quiet of his own home.

It was on ground already familiar to Lawes that Chalmers took his first walk in New Guinea. He had only been three days in the country, when he started to visit some of the villages inland of Port Moresby, and the following account of his journey is given, because it shows what the name Lao (Lawes) already meant throughout that district:—

'We left Port Moresby about 5.30 on Thursday morning, and crossed the low ground at the back of the mission house. We ascended the hill which runs along the coast in this district, at a part about three hundred feet high, and then descended into a great plain. At present the plain is dry and hard from the long drought, and very little of anything green is to be seen. There are a few small green trees, and great herds of wallaby were jumping about. The most of this plain is under

water in the wet season. We walked about ten miles in a E.N.E. direction, keeping the Astrolabe range to our right, when we came to the camp close to a large river—the Laloke. Being afraid of alligators, we preferred having water poured over us, instead of bathing in the river.

'Our party was a tolerably large one—Ruatoka (the Port Moresby teacher), some Port Moresby natives, and four Loyalty Island teachers. We did not see a strange native all the way. We had our hammocks made fast in the bush by the river-side, and rested until three p.m., when we started for another part of the river, about seven miles off in a S.E. direction.

'After sunset we reached the point where the river was to be crossed, and there we fixed to remain for the night. We had a bath, then supper and evening prayers, then slung our hammocks to trees, in which we rested well. It was a strangely weird sight, and the noises were of a strange kind; wallaby leaping past, and strange birds overhead. Mr. Goldie's Mare men joined with their countrymen, the teachers, in singing some of Sankey's hymns in English. Soon sleep came, and all was quiet.

'At three a.m. of the 26th we struck camp, and after prayers we crossed the river, which was not at this season over four feet in the deepest part. It was here Mr. Lawes crossed when he first visited the inland tribes; so now, led by Ruatoka, we were on his track. The moon was often hidden by dark clouds, so we had some difficulty in keeping to the path. We pressed on, as we were anxious to get to a deserted village which Mr. Goldie knew, to breakfast. When we had gone about

four miles the road became more uneven, wallabies were not to be seen, and soon we were in a valley close to the river, which we followed for a long way, and then began to ascend. We climbed it under a burning sun, Ruatoka ahead calling out, "Teapeaki, Teapeaki" (Friends, Friends). Armed natives soon appeared on the ridge, shouting in an interrogatory tone, "Misi Lao, Misi Lao?" Ruatoka called back, "Misi Lao" (Mr. Lawes), and all was right. Spears were put away, and they came to meet us, escorting us to a sort of reception-room, where we all squatted, glad to get in the shade from the sun. We were now about 1100 feet above the sea-level. We were surprised to see their houses built on the highest tree-tops they could find on the top of the ridge. One of the teachers remarked, "Queer fellows these; not only do they live on the mountain-tops, but they must select the highest trees they can find for their houses."'

To show the strength and distribution of the mission staff when Mr. Lawes left for England, a statement by Mr. Macfarlane may be given here. 'We have now twenty-five teachers at work in this Mission. Twelve of these are labouring on the mainland, and thirteen in islands off the coast. Five are located in islands in Torres Straits, where the natives have intercourse with those on the mainland. In this district there are two distinct languages spoken, which are generally understood by the natives on the mainland east and west of the Barrier Reef. Into these languages the Loyalty Island teachers have translated a school-book, catechism, the Decalogue, a few hymns, and some selections from the Scriptures, which I have revised

and prepared for the press, and which have been in the hands of the people for more than twelve months, many of whom I was pleased to find, in a recent examination of the schools, can read and write tolerably well. Eight teachers are now located in islands off the east end of New Guinea. Four of these are Rarotongans living with Mr. and Mrs. Chalmers on Stacey Island, three of whom Mr. Chalmers intends to locate in the adjacent mainland shortly. Two Loyalty Islanders are on the mainland at East Cape, two on Heath Island, and two on Teste Island; whilst ten are labouring on the mainland in the Port Moresby and Kerepunu districts, where Mr. Lawes and the teachers have recently prepared a school-book in both languages, similar to those in the hands of the people in the Torres Straits district.'

When Mr. Lawes reached England, he read a paper before the directors, reviewing the whole position connected more especially with his own personal work and that of the teachers associated with him in the Port Moresby and Kerepunu districts, from which some extracts may be given.

'We soon found Port Moresby was a very important place, not so much in itself, as in relation to other places. The large district of Elema, never yet visited by us, extending probably to the Aird River on the west, is on peaceable and visiting terms with Port Moresby. Villages as far east as Kerepunu come to Port Moresby for barter, and inland tribes from several districts come down periodically. Natives speaking eight different languages have been sometimes there at the same time. I felt at once how important a place it was, in relation to the evangelization of New Guinea.

Every week tidings respecting us were being carried in all directions, and the way prepared for teachers at a future time.

'The Malayan branch of the Mission, which was my special charge, as the Papuan was my colleague's (Mr. Macfarlane), extended from Redscar Bay, right away to the extreme end of the island, including the islands in China Straits. I never intended making Port Moresby a permanent European residence, at least of all to attempt to make a second Niue of it. I looked upon it as an important place from which to carry on aggressive work for the whole of the Malayan branch. I believed then, and believe still more strongly to-day, that the objects of our Mission would be best realized by establishing ourselves strongly in that district, acquiring a thorough knowledge of the language and customs of the people, and then as opportunity may occur, pushing eastward and into the interior.

'In pursuit of this plan I applied myself diligently to the acquisition of the native language. Whenever strangers came to the village, I got hold of them, brought them to our house, treated them with kindness, and got all I could out of them in the way of information.

'I had no vessel at my command with which to visit the coast, but as soon as the season would admit, I went into the interior some twenty-five miles. No natives from Port Moresby had made this journey for seven or eight years, and our visit was the means of re-opening peaceful intercourse. I placed teachers in the district east and west, and although in the map they appear very close to each other, they were

practically too far off for visitation, with the only boat we had. One of the first places about which I heard from the natives at Port Moresby, was Hula, on Hood Point. On the third visit of the 'Ellangowan' to Port Moresby, after our arrival, I went, accompanied by Mr. Macfarlane, to see Hood Point. It did not appear to either of us to be such a desirable place as Port Moresby, and as our teachers were but few, we located none there at that time. It was six months after our arrival, when fever first attacked our family circle. Two of the teachers had died during that time, and many were ill; but we had no reason to fear that it was anything more than an acclimatizing fever, through which all new-comers would have to pass.

'After we had been fifteen months at Port Moresby, the first opportunity of making an exploring voyage along the coast eastward occurred, and we availed ourselves of it. The reports of that interesting voyage in the Malayan branch of the Mission, as far as China Straits, you received from both Mr. Macfarlane and myself. At the time of our return from this voyage no suggestion of removal from Port Moresby had been received, neither was such a thing hinted at by my colleague as being at all desirable. Immediately after the 'Ellangowan' left, sickness seemed to increase, and our household was never again free from fever.

. . . . . .

'I began eleven new stations in New Guinea; two were occupied by teachers when I arrived, making a total of thirteen stations. Nine of these are at present occupied, four have been temporarily abandoned, on account of the death or sickness of the

teachers. I have never placed a teacher where one has previously died, or had to leave from ill-health. These villages represent a population of five thousand, more or less under the influence of our teachers. I have visited altogether about thirty native villages, in most of which no white man had ever been before. . . . At first we were treated with suspicion and distrust everywhere; now I could go with perfect safety in any part of Port Moresby or Hood Bay districts. . . . Two of the dialects of New Guinea I have reduced to a written form. Books in both of these, containing reading lessons, an epitome of Old and New Testament history, with some hymns, are now in the teachers' hands. . . . I know too well the excitable, suspicious character of the natives, not to feel that God has been with us in our first intercourse with the villages of Eastern New Guinea during the last four years. When the attack on the 'Mayri' was made at Stacey Island, the captain made for Port Moresby, and knew he was as safe there as in any civilized port. Yet five years ago the natives of Port Moresby were more feared than any other in that neighbourhood. If results are to be measured by actual converts and professed Christians, then there are none; but I know more of the dark side of the picture than any one else, and I see no reason for discouragement. I remember the sixteen years during which the missionary vessel was repulsed from Savage Island, and my heart is pained when I hear it said that "the Malayan branch of the New Guinea Mission has collapsed."'

The value of the service which Lawes rendered

while he was in England was incalculable. His advocacy of the claims of the New Guinea Mission was based now upon actual knowledge, gathered by residence and manifold experiences, some of them associated with personal suffering and bereavement. He had not been to New Guinea when he was in England previously, but when, five years later, he entered upon his deputation work in England and Scotland, he was able to supply from his own knowledge realistic pictures of what had been hitherto an unknown land occupied by unknown peoples.

The ground he covered was wide and varied, and he has left interesting accounts of the many people whom he met. A prosaic paragraph of mere names of places may seem out of place in the body of this book; but as evidence of the work he did during this visit, and the associations into which he was brought, the following list will contribute a suggestive quota to the sum-total of biographical testimony which these pages are intended to supply. Over this wide field much seed was sown, which must have produced many valuable results. Some there probably are in all these places who will still remember his earnest addresses.

Chelmsford, Braintree, Maxted, Dulwich, Stamford Hill, Marlboro' Chapel, Handsworth, Winson Green, Smethwick, Great Yarmouth, Scarborough, Malton, Birmingham, Edgbaston, Bristol, Colston Hall, Clevedon, Bath, Batheaston, Bradford, Leeds, Bishops Stortford, Manchester (Free Trade Hall), Ashton-under-Lyne, Margate, Greenock, Dundee, Glasgow, Edinburgh, Farringdon, Holywell Green, Redhill, Cambridge,

Peterboro', Oldham, Farnworth, Sevenoaks, Hoddesdon, Stratford, Kensington, Blackburn, Lincoln, Leicester, Islington, Peppard, Pheasant Hill, Cheshunt, New Barnett, Liverpool, Reading, Cheltenham, Gloucester, London, Exeter Hall, Clapton Park, Gravesend, Henley, Norwich, Hull, Lancaster, Nottingham, Ryde, Southport, North Staffordshire, Wolverhampton, Halifax, Hastings, Tunbridge Wells, Sheffield, Masboro', Birkenhead, Ilkley, Canterbury, Ealing, Preston, Warrington, Newton le Willows, Slough, Hendon, Barnet, Woolwich, Alton, Watford, Stubblins, Windsor, Abingdon, Oakhill, Wells, Crewe, Colchester.

Some of these names represent groups of Churches, so that the list might be further lengthened. The travelling involved made a considerable demand upon time and physical strength; and if the talks about New Guinea which were drawn forth in the social circles of which he was for the time being the attractive centre, be added to the sermons, speeches, and Sunday school addresses which were items in his programme, it will be seen that it was no time of idleness. It is true the work afforded much social enjoyment, the people he met, the homes in which he was made welcome, the chats with interested and sympathetic ministerial brethren, made up a round of pleasurable experiences; but such missionary 'dissipation' must sometimes become a weariness to the flesh.

The journal which describes the peregrinations of our Papuan pioneer from town to town and city to city, is often informing in regard to the *personnel* of our English ministry and our leading missionary supporters and many suggestive references occur,

upon which comments might be made. How many illustrations, for example, the record gives of the sense of comradeship between the home minister and the foreign missionary! At heart every minister in the home field sympathizes with every missionary who exercises his ministry in a non-Christian land, and when the opportunity provided by the visit of a man like George Lawes offers, it calls forth a hearty welcome or God speed. When he was at Birmingham, Dr. Dale called upon him. Finding he had gone out, and being informed where he had gone, Dale followed him, and took him to a club where for an hour they had what the missionary's journal describes as 'a delightful chat.'

Underlying such attention is undoubted loyalty to the great missionary cause. The same degree of missionary enthusiasm does not exist in all Churches, and all our ministers cannot, perhaps, be described as missionary men; certainly not as missionary leaders, in any full sense; but when a concrete example of modern missionary apostleship is present, and the claims of the wider kingdom of God are presented, every minister is ready to help with his sympathy. This was certainly the experience of Lawes, and is the experience of others.

Another fact which this journal amply illustrates is, that many laymen in our Churches are thoroughly missionary in spirit, aim, and effort. How many names are given with comment, of host and hostesses, with whom the missionary stayed, who, beyond showing their visitor hearty hospitality, demonstrated their practical interest in the work for which he pleaded! The names

of missionaries and of foremost missionary leaders in the home Churches must be bracketed on the same scroll. One gentleman, when he bade his guest good-bye, gave him a cheque for £50 for the Society, and told him that having just lost £20,000 in his business, he hesitated for a moment whether he should curtail such gifts, but added that his contributions to Christ's cause must be the last to suffer. Those of us who know the Churches by frequent deputation work, know that not a few of our laymen are trying to realize this noble spirit in their giving.

The need of the present hour, with its superlatively great opportunities, is that ministers should preside over their Churches all through the year, as stewards of Christ in relation to the heathen abroad, as well as the spiritually needy at home, and that laymen should apportion their expenditure so as to make the most adequate provision possible for the extension of the Empire of Christ. Missionary zeal which ends with the magnetizing presence of popular deputations, is missionary neglect. The man who stands for the Churches in a place like New Guinea, reasonably expects that the sources of supply will be steadily maintained by sustained teaching and influence. The agonizing position which breaks a true missionary's heart, is to be the means of opening a great field, and then to look and wait and cry in vain for labourers. The ideal condition to be prayed for is a Universal Church, so missionary that the members will receive their missionary quickening from the regular ministrations of home pastors, without dependence upon the voice from the field. There must always be in our Churches

a place for the missionary visitor, his fellowship with the Churches is helpful to himself, as well as stimulating to those to whom he is privileged to speak; but missionary zeal, after all, must be a home production, the fruit of accurate pulpit teaching, the realized and constant presence of the Redeemer of the world, and loyal recognition of His authority.

One of the results of deputation work is the enrichment in two directions of the missionary's own circle of personal friends. He meets missionaries from other fields, and his knowledge is widened by personal intercourse with men engaged in the same work under different conditions. Lawes mentions in his journal with grateful appreciation those who addressed the same meetings, and with whom he had stimulating converse. One of the happy memories recorded describes a visit to Henley, and an afternoon's boating excursion on the Thames with Robert Moffat and his daughter Janie. Boating excursions on the Thames are generally picturesque. With two such personalities as Robert Moffat of Africa and George Lawes of New Guinea in the same boat, the picture must have been more than usually interesting. At a distance the two men were not unlike, Lawes might easily have been taken by an onlooker for a son of the African veteran; in spirit and achievement they were certainly very closely akin.

A list of the Churches visited during this tour has been given, and a very long list of individuals who became his attached friends might be given, but this would be too personal.

The other direction in which the missionary makes friends has already been referred to. I know of no man

who as a deputation made more friends in the English and Australian Churches than the subject of this memoir. In this connection a letter, although it refers to a subsequent English visit, may be introduced. The letter is from Miss Florence Williams, of Bristol:

'Seeing in the L.M.S. *Chronicle* for this month a request for information concerning the late Dr. Lawes, of New Guinea, I thought you might be glad to know of some work started by him. He was doing deputation work at the Bristol Missionary Anniversary, and suggested at one of the meetings that many people in England would be found willing to send literature abroad, if an organization could be formed to put them in communication with the missionaries. This was done, and many in the country responded to an appeal for magazines and papers, and supply and demand were fitted to each other. As the result of Dr. Lawes's suggestion, hundreds of magazines and papers, as they are published, are posted promptly to foreign lands. Since its formation there have been three secretaries, Miss Edna Wills, of Clifton, Mrs. Cock, Porchester Square, London, and myself. I thought it probable you might think this work, started by Dr. Lawes, worth mentioning in your Life.'

I remember when he was speaking to me about it, he called it 'his child.' Both in his New Guinea home and at the end of his life in his Australian home, I have been present when the mail was delivered, and have seen with what pleasure the magazines and illustrated papers from his English friends, known and unknown, were unrolled, and I am afraid I must confess to a passing sense of envy.

The fact that his brother was in charge of the Niue Mission, and that from that island teachers were being sent to New Guinea, kept up his relationship with the people amongst whom he began his missionary career. It was a mutual advantage to the two missions to have the two brothers where they were.

When Lawes was in London he had several interviews with Sir Arthur Gordon (Lord Stanmore), interviews sought by Sir Arthur himself, who was anxious to obtain the fullest and most reliable information about Niue and its people. At a great meeting the natives had expressed a strong wish to be more closely related to the British Government, and the Commissioner, who was about to return to Fiji, intended at an early date to visit Niue, and he wished to consult Mr. Lawes in respect to his visit. When writing to his brother about this, Mr. Lawes asked him to give Sir Arthur a warm welcome, as a friend of native races, and assured him that any recommendations he might make would be based upon a sound paternal policy.

CHAPTER IX

EXETER HALL

Lawes's Speech at Exeter Hall—Description of the Island—The People—The Stone Age—Houses and Furniture—Cannibalism—Moral Condition—Cruelty—Theft—Position of Woman—Domestic Affection—Sobriety and Industry—Religion—Power of the Gospel—The Mission Ships—The Missionaries—Martyrs—Work of the Missionary—Results—A Dying Chief—An anointing—Peace and Honour—Literature—Outlook for the Future.

IN this chapter George Lawes alone shall speak,—speak as he spoke at the Society's Annual Meeting in London on May 15, 1879, under the presidency of Sir William Muir, K.C.S.I. This memoir would not be complete without an example of his addresses on special occasions.

'The resolution which I have the honour to second refers in its last clause to the mission to New Guinea, and it is only of it that I shall speak this morning. When, six years ago, I had the honour of standing here, my subject was Savage Island; and although this morning I have no such story of triumph to tell, no shout of victory in which to ask you to join, I have to tell of a new fortress, to which we have laid siege in the name of Christ and His Church; and, sir, I have very much mistaken the character of this meeting if it feels less interest in the new work begun than in old

accomplished; if it shows less enthusiasm in the work of the ploughman and the sower than in the harvest rejoicings. New Guinea is the youngest child but one of the London Missionary Society, the mission on the mainland being only five years old.

'New Guinea is the largest island in the world; it has been known by name for about three centuries, but so little has really been learned about it, except the extreme north-west end, that it has been practically an unknown country, and writers have found in it a field for the exercise of a most exuberant tropical imagination. A sort of glamour has rested over this island with the golden name. It was supposed to be a country flowing with milk and honey. Spice groves were said to lade the air with their sweet perfume; gold and precious stones abundant, while valuable woods were so plentiful that although it was extremely probable any visitor to its shores might be clubbed, his friends would have the satisfaction of knowing that it was done with the best ebony.

'Notwithstanding this character for commercial wealth, although only separated from Australia by Torres Straits—and our friends in Australia are by no means wanting in the spirit of adventure—yet the uncertain navigation and the ferocious character of its inhabitants were such, that until five years ago the south-east part of New Guinea was almost an unknown and unexplored country.

'Attention was then directed to it by the visit of Captain Moresby, and it was opened up by our mission only five years ago. A good deal of interest has been excited in it. In this time of depressed trade, attention

has been directed to it as a possible new market for our manufactured European goods, and every scientist you can mention looks with interest to it: the naturalist, the botanist, the geologist, the entomologist, the conchologist, the ethnologist, and every "ist" you can name. But surely, above all, it is a country full of interest to the Christian philanthropist, as a field for Christ-like work, as a new country that has yet to be won for Christ.

'In an island 1400 miles long, with an area about three times that of Great Britain, there is great diversity of climate, of product, and of race, and it is always important, when a statement in reference to New Guinea is made, to know to which part of this great island the statement refers.

'Our mission has been established on the south-east side, extending from Redscar Bay to the extreme eastern end of the island, about what is known as China Strait. It is with this I purpose occupying your time this morning, and I shall not include in my remarks the islands in Torres Straits, on which our mission was really begun by the missionaries—Murray and Macfarlane—seven years ago. The interesting work that has been done there you will find detailed in the Report. The time at our disposal will be short enough for what I am anxious to say of New Guinea itself, and that which has come under my personal observation.

'We have great diversities of race. In the three hundred miles of coast, I know of twenty-five different languages and dialects. This will give the best indication of the commingling of race and tribe which we

have there. Every village lives in suspicion of its neighbours, and at enmity with them, so that they are practically as isolated and separated as if they were living on some lone island in mid-ocean. Those amongst whom I have been living are a light-coloured race, belonging to the Malayo-Polynesian family, of which the Maories of New Zealand, the Tahitians, and Samoans are the best-known representatives. Physically they are a fine race; but whatever good looks they possess, they certainly owe neither to the tailor nor the dressmaker. The usual profusion of barbaric ornaments we find there in the shape of nose-sticks, ear-rings, necklaces, feathers, tattooing, and paint. Whether they are more successful than others in their attempt to improve on nature is, after all, a matter of opinion and a question of taste. We find them living in lake dwellings, such as those of which relics are to be found in different parts of Europe. Some of the villages are always surrounded by water, so that our mission steamer can anchor in the main street with safety at any time.

'The Stone Age still prevails, no implement, utensil, or weapon is to be found made of iron or any metal; but after visiting, as I have done, the canoe-making yards at Hood Bay, and seeing the carving from Orangerie Bay, I have a much greater respect for the Stone Age than I ever had before. The fine houses I have seen testify to the excellence of their tools as well as to the industry, perseverance, and skill of their builders. Their houses, however, are utterly devoid of furniture. They can dispense easily with chairs, and every man sleeps on a plank bed without a pillow. So

primitive are they in their habits that neither the use of money is known, nor its want felt. They are supremely indifferent to the state of the money market. There is a wonderful absence of that abject squalor and wretchedness with which we are only too familiar in all the large towns and cities of civilized life. Why, a man without a penny to his name, a coat to his back, or a bed to lie on, enjoys life fairly well in New Guinea. He has no morning paper to disturb his peace of mind. He has no pile of letters to answer, no telegraph boy to alarm him.

'But there are some dark features which detract from the inviting character of this picture. There are some uncomfortable habits and vices there. Cannibalism in all its hideousness flourishes on many parts of the coast. At Port Moresby, which was the residence of myself and family, cannibalism is not practised, but the sanctity of human life is unknown, and every man is a thief and a liar. You really cannot form an idea of the moral condition of this people; you cannot compare the vice of heathenism with that of civilization. Here it is like weeds in a cultivated garden; there it is one wilderness of little but weeds.

'Why, the thing of which the men are the most proud is not the medals and ribbons they wear upon their breasts, but the tattooing marks which take their place, which means that the man who is tattooed has shed human blood. He has no right to this distinction until he has murdered some one. They "glory in their shame." I could give you, if it were necessary, many illustrations of the truth that "the dark places of the earth" are still "full of the habitations of cruelty."

'And then the shamelessness of their thieving! Of their proficiency as members of the light-fingered fraternity we had ample evidence before we had been long amongst them; but our stolen goods were soon brought back by the thieves themselves, and offered unblushingly for sale. I saw one day a New Guinea chief walking with all the boldness and effrontery imaginable up to our house with a small volume under his arm—*Huxley on Animal Physiology*. He could not appreciate it, so he valued it at a few red beads, which he asked me to give him for it.

'But there are some redeeming traits in their character. Woman is not so degraded and down-trodden as in many parts of the heathen world. They are certainly the burden-carriers of the community; but that does not imply the degradation which it would do with us, and they resent any interference on the part of the men with the fetching of water and the carrying of wood, as an infringement of their women's rights.

'Domestic affection exists to a degree which surprised us, parents caring for the children long after they had grown up to maturity with great affection and tenderness, and, what was more remarkable, the children caring for the parents, and watching over them when they had become infirm or sick. We were glad to miss the vice of drunkenness, for no man, as far as we know the country, drinks anything stronger than water. There is a wonderful absence, too, of open immorality of a certain kind. It was only when I returned to civilized life that I saw vice reeling along the street or standing brazen-faced at its corners.

'The natives are industrious; they cultivate the soil with great care; and I have seen there, what I have never seen before out of civilized life—flowers cultivated in their gardens, and this alone speaks hopefully for their future development. We have no system of idolatry to contend with in New Guinea. Religiously, all is a blank; their only religious idea seems to consist in a slavish fear of evil spirits, and a belief in the deathlessness of the soul. The spiritual darkness may be felt, but it can scarcely be described. It is most intense at the grave. Oh, what despairing grief I have sometimes seen there! I have seen a bereaved mother, weeks after the loss of her child, with her body blackened all over with lamp-black, her ornaments laid aside, and suspended from her neck the relics of her lost loved one. There was the tiny armlet, the broken spoon, little bundles of hair, and sometimes little bones, worn as a necklace. How true is it that "one touch of nature makes the whole world kin!" When I have spoken to such of the hope which Christianity gives of the re-union after the grave, they have listened with an attention which nothing else seemed to command.

'This, sir, is a sketch, necessarily imperfect, of the condition of the people as we find them on the coast of New Guinea. I have never seen any indications among this people that they were better than their fathers. Depend upon it, sir, these races will never themselves struggle into light, and will never raise themselves, unless help comes to them from without, unless a saving hand is extended. Left to themselves, they will sink to a grosser heathenism and into a denser darkness. Civilizing agencies are sometimes spoken of.

These have been described as firearms and fire-water; but this is only a caricature of the opinion of those who differ from us, and we do no good by caricaturing such. "Better clothes, better tools, better houses; teach them the common decencies of life." But, sir, these agencies disappoint and fall short of the mark. They do not appreciate our clothing, and look upon it with anything but admiration, supposing you get them to wear it. A savage in a shirt is no better than one without, and if you put better tools in their hand, you only increase their power.

'Christianity is the true civilizer, and wherever it comes in contact with heathenism and barbarism the work of civilization begins. The development must come from within outwards, and not from this outer fringe of human existence inwards. In the Gospel we have this power; and after eighteen years' experience as a missionary among races such as these, I have a stronger faith to-day than I ever had in the power of the Gospel. Not only do I believe that it is "the power of God unto salvation to every one that believeth," but that it is the only power in the world capable of raising men who have fallen so low, of saving men who are so utterly lost.

'In this belief, sir, we went to New Guinea. And I want now to speak of the Christian work that has been done there during the past five years; and I cannot speak of this without referring, in the first place, to the valuable services of our missionary ships. What the "John Williams" has been in the islands of the South Pacific, the "Ellangowan" is in New Guinea to-day. She was a noble, generous gift

to our Society six years ago, from one who has never ceased to watch her work with interest, and to follow her with prayer. For five years she has been doing good work, visiting unsurveyed waters, and correcting the charts of that part of the world. Many new harbours, rivers, bays, and islands have been discovered, and much valuable information has been obtained, which the Admiralty Office has not been slow to appreciate and acknowledge. And, better still, sir, her character is becoming known by the natives along the coast, and she is welcomed by them as their friend.

'For all this good work much credit and honour are due to the captain and crew, to the skilful navigation, the watchfulness and the courage under which, in circumstances of difficulty, and often of great danger, they have managed the vessel; but, above all, thanks are due to Him without whose loving care "it is in vain to rise up early and to sit up late." "Except the Lord keep (the ship), the watchman waketh but in vain."

'But, sir, for the evangelization of New Guinea we have a noble band of worthy men. When John Williams stood on this platform, before his last voyage to the South Seas, he said, "I have never regarded the mission to Tahiti and the other islands in any light but as a fountain from which the streams should flow to fertilize every island in the Pacific." And this hope, sir, is now being realized, and New Guinea is being evangelized by South Sea Island missionaries.

'The very existence of our New Guinea Mission is a glorious fact. Men may detract as they like from the value of our missionary work; they may criticize

the missionaries and their methods—there is plenty of room for it, no doubt—but there remains, after all, the fact that whole groups of islands that in our boyhood were notoriously savage are now Christian, and sending forth their men as pioneers of Christianity to others.

'When John Williams spoke here forty years ago, the name of Savage Island was descriptive, and its people were all that name implies; but Savage Island has for many years taken her share in the evangelization of the world, and is well represented in New Guinea. When he spoke, Rarotonga was in its infancy, and now her sons have been long honoured as some of the best pioneers of Christianity in many heathen lands. At that time the Loyalty Islands were savage, heathen, cannibal; and now we have a large staff of teachers in New Guinea, from the principal islands of the Loyalty group. The noble utterances and heroic deeds of these men have often been recounted here. I have had better opportunity than many of knowing all about them. I have seen them at home and abroad, I have seen them in training and at work, and have the greatest confidence in commending them to you, as worthy of all honour and esteem.

'But their history must not be forgotten. It is unreasonable to expect from these native brethren the wisdom and the strength of mature age. To leave them to themselves would be to hinder their progress, and to check their development. They make good rank and file; but they need English officers, and they are a noble army which any man might be proud to lead. This agency is best utilized, I

believe, by their English missionary living with them, and sharing with them the dangers. They are more energetic, more faithful, more courageous with their missionary by their side than if he looks on from the safety of some neighbouring hilltop. They have left their beautiful island homes, where peace and plenty reign; they have left their fathers and mothers, their brothers and sisters, their children—all those dear to them—that they may live in a strange land and among a savage people, to preach that truth which has made them free. They know that they are going to a sickly climate; they know that they will have to endure privations, and possibly suffer death; but "none of these things move them, neither count they their lives dear unto them, that they may testify to the Gospel of the grace of God." Many have fallen victims to the unhealthy climate; but for every one who has died we have three or four volunteers anxious to take the place of those who have gone. Our young men in Savage Island esteem it the greatest honour to be chosen for this work, and those who are chosen are envied by their brethren; and now, sir, six of these men have been added to the noble army of martyrs.

'Just now the tidings have come that three of our South Sea Island brethren, with their wives, have been poisoned by the natives of New Guinea. What shall I say for these? My heart is sore, and weeps for them. Four of them were from Savage Island—my own children in the faith. I conversed with them as inquirers, I baptized them, and admitted them into the Church, and rejoiced in the prospect of their work. The wife of one of them wrote, a little while ago, to

me, saying: "We are looking forward with great expectation of meeting you in New Guinea; but if our lives should be shortened, and we do not meet there, there is a kingdom above where we hope to meet." And, sir, they have gone there. While I mourn for them with sincere grief, I am thankful that they have been accounted worthy, and that they have been faithful—"faithful unto death."

'However adapted this agency may be for the evangelization of New Guinea, the introduction of Christianity to a people like this is no easy task. You must remember that we go utterly ignorant of the language of the people, and they are equally ignorant of ours; but there is one language which is understood all the world over by every tribe of men—I mean the language of human kindness. This is universally understood, wherever we find a member of the human race; this is the master-key which fits every human lock, and which opens every door. The normal idea of the missionary, as a man wearing a black coat and standing up with an open Bible in his hand preaching to a crowd of gaping savages, is very far from the truth. All we can do often on a first visit is to let the natives handle us, feel us, give them a little present, and come away.

'It is thus, red beads, strips of cloth, and hoop-iron become evangelizing agents of far greater power than Bibles and tracts in an unknown tongue. Bishop Patteson, that devoted missionary, said in reference to this, "In effecting a landing upon a new island, the great step has been made of commencing an acquaintance with a new people. If I live," he said,

"to make another voyage, I am no longer a stranger. I know the names of some of the men. We have something in common, and, so far as I am known at all, I am known as their friend." That which he wrote about Melanesia is equally true in reference to New Guinea; and as soon as we have gained their confidence sufficiently to be allowed to land and live amongst them, then Christian work begins, not by oral teaching, but by that which is more important—by our life.

'We have to give them practical lessons in Christian living, object-lessons in Christianity, living illustrations of truth, honesty, forbearance, and love. We do not neglect preaching. Our South Sea Island brethren are amazingly fond of it. It is a grand thing to be able to stand up and speak of God and of Divine things to people who have never heard these truths; but it is not easy to awaken their interest or arouse their attention. Our Sunday congregation, which was not often large, would generally come to our house on the Monday morning, and expect a reward for their attendance. They had the idea—I have been told it is not confined to New Guinea—that they conferred a favour upon us by coming to hear us preach.

'The result of the work in New Guinea, although for the most part of an intangible character that really cannot be tabulated in statistical form, is by no means small or insignificant. We have no baptized converts; we have need in a new mission like this to remember the injunction of the apostle to "lay hands suddenly on no man." You do not expect sheaves from the ploughman; you do not look for ripe corn in May.

We have hardly begun to plough or to sow in New Guinea. "The natural man receiveth not the things of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." But there are some into whose minds the seed has fallen, and where it has taken root; "but the kingdom of God cometh not with observation."

'I received a lesson of faith and hope by the side of a dying chief at Port Moresby. He received the teachers into his house, and, when we arrived, he was very kind and attentive to us. He had been a constant visitor at our house, and a frequent attendant at our services. We showed him kindness, but he was an incorrigible beggar, and we thought he was more covetous and far less intelligent than many of his fellows. I went to his house, and found it filled with his sorrowing family. They told me he was unconscious, and could not speak. When I went in, however, and sat down beside him, he recognized me instantly. He took both my hands in his, and pressed them to his lips, while the tears stood in his eyes, and expressed what his lips failed to utter. I felt that this was the first feeble pulsation of a new life—the first faint streak across the dark horizon, for I found that the last thing he did before he lost his speech was to charge his sons and the chiefs to take care of us, and to listen to our preaching. "Inasmuch as he did it unto one of the least of these, he did it unto Me."

'It is a great thing to have won the confidence of the people, and we have done that to a great extent on the coast. Soon after our arrival at Port Moresby, it was visited by an Englishman, and he in a cowardly

and dastardly manner fired on the natives. A man of importance in the village was seriously wounded—we feared mortally. I went into the village, visited him in his house, dressed his wounds, and fed him. He recovered, and has been ever since one of our best friends. Confidence begets confidence; and kindness is omnipotent. The principles of peace are spreading in New Guinea. There has been no departure from the traditions of our fathers in the mission field in the South Pacific. That flag under which John Williams stood on the deck of the "Camden" has never been hauled down; and it bore upon it these words, "Messenger of Peace," and the device was a dove, with an olive-branch in her mouth.

'When I visited a large village on the banks of a newly discovered river in Hood Bay, with some natives from an adjoining village, I was surprised at one of them shouting out as we went through the village, "This is the peace man, who brings peace and makes peace." I was a subject that day of a strange ceremony. I had given a small present to one of the chiefs, and got him to accompany me in my little boat up the river. He asked me to stay and have some food which his wives were cooking. Presently five ladies appeared in procession, each carrying a bowl of food, and on the top of each was a small cocoanut shell, containing something greasy. As soon as this was deposited, my host took the shell, in order to pour the contents over me. I declined the honour. I saw he looked disappointed and surprised. I was told this was a sign of friendship and peace—that it was only done on the first visit of a chief, and that henceforth he

had the freedom of the city. I soon gave my friend to understand that I was willing to be anointed as much as he liked in the interests of peace. I took off my shirt, and a shout—of admiration possibly—followed on their seeing my white skin. I received the oil, and it trickled down in streams as I sat in his house, and partook of his hospitality. I should be willing—and I am sure you would—to be anointed for the sake of peace in every heathen village in New Guinea. That day, at any rate, there was a conjunction of "peace and honour."

'We are known all along the coast as the men who bring and who make peace. What distinction more honourable than this could be given, or what more honourable designation could we receive? Would that our countrymen in every part of the world were known by the same designation, and bore the same character! Our mission is one of peace; we do not want to be followed by a man-of-war. We do not want gunboats for our protection. We have always felt that if in the pursuit of our mission we exposed ourselves to risks, we had placed ourselves outside the pale of protection from any earthly Government. We have visited many places in which no white man has ever been before. My colleagues during the past year have visited a great many more; but in none of them have we been molested, nor has one hair of our head been injured.

'The foundation of a literature has been laid. Bishop Ellicott, on this platform last week, well described the process and the difficulty of reducing a barbarous language into a written form. I hold in

my hands the two first books printed in any language of South-east New Guinea. It was my pleasure and honour to prepare these, and to get them printed in Sydney; and I have had the greater joy of hearing some children at Port Moresby read fluently and well in these books. It is an important event in the history of a people when for the first time their language is reduced to a written form. The contents of these books are, reading-lessons, an epitome of Old and New Testament history, and some hymns. I cannot say much for the poetry of the hymns, but they contain a whole body of divinity. The natives soon learn the words, and I have heard them sing them at their evening dances — sometimes in place of their old heathen songs.

'And now, sir, what is the outlook for the future of New Guinea? It is one of hopefulness and promise—a prospect of certain victory. You must not be impatient for results. From Central Africa and from New Guinea you must be prepared for much that may seem defeat—for reverses and for checks. But there is no question as to the future. Never forget that it is a spiritual conflict in which we are engaged. In going about the country I have sometimes heard of a decline of interest in the missionary cause. I do not believe it for a moment, sir. When the Church of Christ ceases to be interested in the conversion of the world, you may write "Ichabod" on her walls. There is no decline of interest; but I have sometimes been afraid lest there should be a decline of prayer. The old-fashioned missionary prayer meeting has been given up, and I do not know what has taken its place. "It

is not by might nor by power, but by My Spirit, saith the Lord of Hosts."

'We have some South Sea Islanders in Torres Straits engaged in pearl fishery there, and one of them said to me, "We always like one of our countrymen in the boat to work the pump by which the oxygen is pumped to the men below. We always like one of our countrymen to be there, because we feel sure we shall be all right." I would apply this to our work. From the islands of the South Sea prayer unceasingly ascends to God for the conversion of New Guinea; but we want to feel that our brethren at home are praying for us. Shall our hands hang down for want of that spiritual oxygen which you only can supply? Brethren, pray for us. There is no question for the future.

'Our hope for New Guinea rests on the character of the Gospel itself, its adaptability to the wants of man, and, as Bishop Ellicott put it last week, its translatability into every language spoken by the human race. The experimental age of missions has passed away. We have seen men and women changed by its power. I have seen men who were old and grey-headed before they heard the name of God or Jesus Christ become converted men, live humble Christian lives, and die happy, peaceful deaths. And what the Gospel has done for them it will do for New Guinea.

'We rest our hope upon the broad basis of our common humanity, believing that God hath made of one blood all nations of the earth; that His Gospel is the message which He has sent to every member of the human family, and that it is our high honour and privilege to take up the angels' song, and carry it to the

uttermost parts of the earth. For this work we ask for your continued sympathy, and for your increased help. If I could only bring some part of New Guinea, and put it down within limits of this country, there would be no need to make appeals for increased contributions. Why, the list that would be opened at the banks and at the Mansion House to-morrow would be of such a character as the treasurers of our societies have never been gladdened with. If you could see the moral degradation and the spiritual darkness, the sight would be quite enough.

'The question has been raised about the annexation of New Guinea, and we may wake up some morning to find that it is a part of the British Empire; but be that as it may, sir, we have already annexed it to the kingdom of our Lord Jesus Christ. We have taken possession of it in the name of the King of kings; we have raised on its shores the standard of the Cross, and shall that royal banner suffer loss—shall we retreat from this land of which we have taken possession, and abandon it to the uncontrolled power of the Prince of Darkness? I leave that with confidence to this assembly, certain that you will strengthen our hands to go on with the work until He come whose right it is. "Blessed be His glorious name—and let the whole earth be filled with His glory."'

No words are needed to describe how this great speech, this summons to help in rescuing a backward race, was received.

CHAPTER X

STEPS TOWARDS ANNEXATION

An Armed Expedition to seize the Island—Deputation to Lord Carnarvon—His Reply—The Replies of the Australian Colonies to the Government Inquiries—New Zealand—Western Australia—Victoria—South Australia—Queensland—Letter of Rev. W. Wyatt Gill—Discovery of Gold—Action of Queensland Government—Mr. Ingham's treatment of a Thief—Letter to Sir A. H. Gordon.

SEVERAL things were contributory to the movement which eventually brought about the occupation of New Guinea by the British Government. The principal causes which led to this result were, the vigilance of legislators in England and Australia, the forethought of the missionaries, and the activity of over-confident gold prospectors. Examples in proof of this statement will be found in this chapter.

A Blue Book, containing correspondence and other information respecting New Guinea, was presented to the two Houses in London in July, 1876, and in it is a report of a deputation which waited upon the Earl of Carnarvon on Nov. 17, 1875. The Peruvian kidnapping atrocities, already referred to in a former chapter, were at that time fresh in every one's mind. When, therefore, it was known that an irresponsible expedition was being organized in London, to take possession of a large tract of country in New Guinea, that it was to be an armed

organization, in view of probable conflicts with the natives, and that its object was to divide the land amongst the shareholders, the leaders of the Anti-Slavery Society, amongst others, naturally felt disquieted. The Earl of Carnarvon readily consented to receive a deputation from that society, which had been asked for by the Rev. Aaron Buzacott, its secretary.

It was strongly urged by the deputation that the scheme should receive neither sanction nor encouragement from Her Majesty's Government, and the hope was expressed that, 'should it be hereafter determined that the interests of England require the colonization of New Guinea, it should be carried out on Government responsibility and under Government control.' The deputation was introduced by Mr. Serjeant Simon and Mr. Edward Sturge, and the speakers were: Dr. Mullens, Secretary of the London Missionary Society, the Revs. Aaron Buzacott, and A. W. Murray, the last-named having only recently returned from Port Moresby.

'Lord Carnarvon said that two questions arose out of what had been urged before him; the first, as to annexation or colonization of New Guinea; the second, how far the particular association to which allusion had been made was placing itself in a satisfactory position. The Anti-Slavery Society were sensitive to anything which must seem to lead to the revival of the labour trade, such as existed a short time ago in the South Pacific. He could certainly say for himself, as he could for Her Majesty's Government, that he was most keenly alive to any danger that might arise with reference to such a matter, and perhaps the deputation

would do him the justice to remember that it was only a few months since he procured from Parliament an Act called the Pacific Islanders' Act, which was very stringent in its provisions, and not only calculated to affect the labour trade in the Pacific, but which was deliberately framed by him to extend to the coast of New Guinea. He would look upon that Act as specially applicable to this question of perpetuating the abuses of the labour trade.

'As to the question of annexation or colonization of New Guinea, they would not expect him to say much, because he was at that moment, on behalf of the Government, in communication with the Governors of the different Australian colonies, who have all been taking a very lively interest in the matter; and it would not be consistent with the usual form of proceedings if he should enter at length into that which formed the subject of such communications. But he might say, generally, that in this very important question, the difficulties of colonization were in danger of being underrated, and the advantages supposed to arise out of colonization were, he thought, overrated. Excepting those missionary settlements, to which so much is due, he did not think it could be fairly said that there is one single white man resident in the whole of that great island. Nor, on the other hand, could he fairly say that any very large Imperial interests were involved in the matter.'

These words, it must be noted, were spoken in November, 1875. This was before the excitement in connection with the discovery of gold. Before it was known that there was auriferous ground near to the

Port Moresby coast, men were laying their plans in London to invade the newly opened country, and were preparing to arm their advance agents, lest the natives should resist the wholesale appropriation of the square miles on which their fathers had lived for centuries.

The missionaries who waited upon Lord Carnarvon had good reason for uttering an indignant protest, and no one will be surprised that their confidence in the humanitarian justice of Her Majesty's Ministers was not misplaced. The Pacific Islanders' Act, already in force, was Lord Carnarvon's reply to their representations.

Another thing to be noted is that they were informed by the Minister that he was already in correspondence with Australia, with a view of ascertaining the opinion entertained there in respect to the annexation of the unprotected territory. In April, 1874, the following message was sent to the Governors of the Australasian Colonies: 'I shall be glad to review any observations which the information at your disposal, and your knowledge of the opinions entertained on this subject in the Colony, may enable you to offer.'

The replies to this inquiry from the Imperial Government are interesting and valuable reading for a student of national expansion. The letters embody more than the opinions of the Governors themselves; in a measure they reflect the convictions of the general Australasian community, and one letter of one of our missionaries was forwarded to London with the correspondence, as an important contribution to the question.

Sir James Ferguson, Bart., Governor of New Zealand,

said that the question did not so much concern that colony as Australia, but that he was of opinion that it would be wise to annex.

Governor Weld, of Western Australia, said that the general feeling in that colony would be in favour of annexation. 'New Guinea,' he said, 'will become a refuge for criminals and all kinds of lawlessness, if we do not annex, and outrages on the natives will ensue.' He pleaded, from his knowledge of New Zealand, for 'established laws which would be not only just, but benevolent; authority must be asserted by degrees, native customs must be respected, and native rights secured. Collision must be carefully avoided, and roads gradually pushed forward, if possible, by means of the natives themselves.'

Sir George Bowen, Governor of Victoria, writing on September 1, 1874, referred to an article which had just before appeared in the Melbourne *Argus* describing how adventurers go to every island in the South Seas, and 'presently discover that it would be very desirable to obtain the protection of the British Flag and the establishment of a form of government, in which they would rule and the black races obey; in which the whites would constitute an official aristocracy, and the indigenous population a laborious and tax-paying proletariat.' His Excellency concluded his letter thus: 'I would venture once more to repeat that the present feeling of this community is strongly in favour of the extension and consolidation of the British Empire in Australia and New Zealand, and in countries with temperate climates, and where white men can live and propagate their race under conditions similar to those

which obtain in Europe; whereas there are few thinking men in Victoria who do not agree with the principle, that as a rule, liable to exception in certain cases, "Great Britain has already black subjects enough."'

Governor Musgrave, of South Australia, forwarded addresses from the Council and Assembly of that colony. The Council expressed the opinion that great benefits will result to the native races, as well as the trade of England and Australia, if New Guinea is annexed. The Assembly is of the opinion that for the protection of Her Majesty's subjects on lands adjacent to New Guinea, the promotion of civilization among the native population, the safety and well-being of the Australasian colonies, and for the extension and consolidation of Imperial interests, it is desirable that New Guinea and the adjacent islands not at present occupied by any European Power should be added to Her Majesty's dominion.

In another despatch from South Australia, Lord Carnarvon is informed that Sir William Stawell, the acting Governor of Victoria, had communicated the decision of the Government of that colony, to move a resolution affirming that Great Britain should annex New Guinea.

Governor Cairns, of Queensland, writing on February 22, 1875, stated that the general community in that colony had not at that date shown much interest in the question; but his Excellency argues at length to show that Imperial as well as Colonial interests demand that, in order to avoid 'difficult and dangerous political complication,' possession should without delay be taken of lands so near to the northern frontier of Australia.

Incorporated with this correspondence, and printed amongst the papers of the Imperial Government, is the following letter from the Rev. William Wyatt Gill, B.A., bearing date, Sydney, January 28, 1873. It was sent by the writer to his friend, the Honourable George Alfred Lloyd, who was then Colonial Treasurer, to be used by him or not as he thought desirable :—

'I venture to address to you the following lines, because you knew me twenty years ago, when on my way to the South Pacific. A few days since I arrived in this city from New Guinea. In connection with Mr. Murray I had the honour of locating Christian evangelists (natives of the South Sea Islands) on parts of the southern coast. It is hoped that in a few months European missionaries will be resident on the mainland. But for the present the Rev. A. W. Murray is at Cape York (Somerest), as superintendent of the New Guinea Mission. Thanks are due to the Colonial Secretary of Queensland for the gift of the house which he occupies. I write now simply as an individual, and not representing any religious Society whatever.

. . . . . .

'New Guinea is nearer to the mainland of Australia than Tasmania, the latter being about one hundred miles distant, the other eighty miles. A recent Act pushes the territory of Queensland sixty miles beyond the coast, thus reducing the actual distance between Northern Australia to less than twenty miles. Australia and New Guinea are connected by a single reef, which I would not hesitate to cross (as the Torres Islanders actually do) in a canoe. But Tasmania is separated by a deep sea channel. Australia and New Guinea are

both known as Daudai; the former being called Great Daudai, and the latter Little Daudai. It were unnatural to separate the one from the other. Should New Guinea fall into hostile hands, the key of Torres Straits would be lost.

'The more valuable portion of Southern New Guinea is the south-eastern peninsula. A naval station anywhere in that direction would be a constant source of danger to Queensland, so easy would it be to run down upon this coast with the trade winds. It is obvious that this great country must in the future expand, and there is no possible way in which it can grow, save in the direction of New Guinea. The wealth of New Guinea must be immense. A country like the south-eastern peninsula, with mountains rising abruptly 13,000 feet above the level of the sea, must (one would think) be rich in minerals, even as the twin island of Australia—the Great Daudai—is rich. But to the absurd stories which have been told of gold nuggets found in the pottery, I give no credence whatever.

'What suggestion has the writer to offer? No silly "Maria" expedition would do good; evil alone would result. But I do trust that the eyes of the colonial and of the distant Imperial Government will be open to watch the movements of the German and other expeditions. At any cost (save the dire curse of war), let not the rich prize fall into their hands. All I desire at present for New Guinea is that she may be kept free from any power alien to Britain and Australia. Meantime we hope gradually, by means of missionary and commercial enterprise, to open up the vast unknown country.'

The foregoing pages will show how, during the earliest years of missionary work in New Guinea, the question of adding the unoccupied parts of the great island to Britain was regarded by the Imperial Government, the Colonial Governments, and the missionaries themselves. The consensus of opinion was in favour of annexation sooner or later; but about the time of it, and the manner of it, opinions, as was inevitable, differed. There were some who thought that the federation of the Australian colonies would have to precede such action.

After the Earl of Carnarvon had received these expressions of opinion, the question was closed for the time being, but it was suddenly and unexpectedly reopened. If we turn now to George Lawes's journal, we shall be face to face with the event which at this juncture compelled immediate action.

On October 28, 1877, the following entry was made in his journal: 'Mr. Goldie returned this morning, and after dinner came down with the news that one of his party had found gold. He seemed excited about it, and expected that we should be. I knew of auriferous quartz being here, but hoped that nothing would be known of it yet. It seems that "Jimi New Caledonia" found quartz with gold in it when he went with us inland, but he kept the discovery secret until now. The "Bertha's" men having now gone inland, and being old gold-diggers, he was afraid they might find it, and so he told Mr. Goldie. Mr. Goldie gave me a specimen piece. The gold in it was not visible to the naked eye, but they say it is very evident with a microscope. I am afraid it is "all up" with

the poor natives. If there is a rush of white men with gold fever on them, the natives must suffer.'

Why this fear? Why, when he knew there was gold-bearing quartz to be had for searching, did he try to conceal it? Why did he hope that the gold would still lie hidden where it had been for ages deposited? Let another question be asked. Why was he there? Why had he chosen to live at that particular spot, on that hitherto unknown coast? He was there as the friend of those whom he called, 'the poor natives;' and from sad experience in other parts of the Pacific, he knew what some white men were capable of under the influence of greed of gold. He would not trust, under such circumstances, even his own countrymen. He did not wish to stand in the way of the world's enrichment, but as a servant of God and a minister of salvation, his first duty was to his Papuan brethren, savages though they were. But this is not the whole explanation.

If annexation had preceded the discovery of gold, and there had already been established an effective civil government, no objection would have been raised to gold-prospecting, but missionary influence, it must be remembered, was at this time unsupported by the sanction of any civil administration, and it must also be remembered that missionary work had not then passed its elementary stage. Missionaries were in the field, but no deep impression had then been made upon the people. What filled Lawes with dismay was the prospect of a collision between two uncontrolled forces. Savages in their native hills, prepared with an innate sense of ownership to defend their ancestral lands,

and a multitude of armed miners ready to fight for the yellow metal, which it was believed those hills contained.

What the missionary feared did not, however, come to pass; the worst features of the picture which were present in his mind were not realized. They were not realized, because the rush to Port Moresby never assumed the large proportions anticipated. The news that the 'colour' had been seen, and that some stones from the rivers had been assayed, and gave promising results, spread throughout Australia, and the merits of the new field were discussed in every mining town and camp, at every mining exchange, and by every investor who was looking out for 'something good.' Many miners left Australia to examine the newly-found auriferous country, but the departures never became a stream. Parliaments, newspapers, and missionaries warned adventurers, and were successful in checking the feverish excitement which had been caused by absurdly extravagant reports.

The prospectors who reached Port Moresby found that the worst enemy awaiting them along the river-courses where gold had been seen was malarial fever, and their vain search for the precious metal cost some of them their lives. The deaths which occurred in the different gold-fields of New Guinea must have been very numerous.

A few years ago I came from Samarai to Cooktown in a schooner, and on improvised beds in the hold of the vessel there were fifteen emaciated miners, whose health had been wrecked by frequent attacks of fever, and one of them died just after the vessel reached the Australian coast.

The Mission at Port Moresby was able to minister in many ways to the needs of the miners. The missionary staff provided not only ambulance and hospital service, but, as far as the limited floor space of a small house would allow, a convalescent home. The hero in this humanitarian service was Ruatoka. On one occasion he went during the night into the forest, to search for a fever-stricken digger who had fallen by the wayside. Taking him on his back, this Christian evangelist carried the sick man five miles to his own house, where his good wife nursed the sufferer back to life and health.

About this time Chalmers wrote thus: 'Ruatoka, the Society's teacher here, who has done so much for the diggers, has had recognition of his kindness from the Queensland Government. He has received a splendid breech-loading fowling-piece, with the following inscription upon it: "Presented by the Government of Queensland to Ruatoka, a teacher in the employ of the London Missionary Society, in token of their appreciation of his kindness and attention to the sick gold-diggers from Queensland at Port Moresby, October, 1878." He has also received a testimonial from the diggers, of which the following is a copy: "To Ruatoka. We, the undersigned members of the New Guinea exploring expedition, have great pleasure on behalf of the whole party, in tendering thanks for your kindness and assistance since our arrival. You have in our intercourse with the natives aided us to establish a friendly footing. We all hope that you may long be spared as a shining light in this Mission of God's work, and from what we know we feel that the seed sown will ere long

RUATOKA.

The Patriarch of the South Sea Teachers

Photo. [H.M.D.

AHHI.

A New Guinea Teacher

Photo] *H.M.D.*

bear good fruit." Ruatoka's father was a savage. I am glad to be able to report that although he has been kind and attentive to the diggers, he has not neglected his duties as teacher, and his influence among the natives is great.'

Following the above reference to the Queensland Government, the first step taken by that Government toward civil administration must now be described. When miners began to leave Queensland for Port Moresby, the Queensland Government very wisely sent an agent, to secure as far as possible 'the welfare of all parties concerned.' The representative selected was Mr. W. B. Ingham, a Justice of the Peace. The powers entrusted to him could not be very definitely set forth, but his official rank as a magistrate was suggestive generally of the responsibility which rested upon him to promote good order in such ways, as under the exceptional circumstances might seem wisest to him. How he sought to institute criminal law amongst the Papuans is described in his despatch. Writing to the Colonial Secretary on May 12, 1878, he says—

'On May 5, the "Economist" arrived, and has landed fifteen passengers and one horse. On the 6th several complaints of theft by the natives were brought to me, and in the evening I demanded restitution of the stolen property; some articles were returned, but a shirt and bag were not forthcoming. As these articles were stolen from the tent of a man camping by himself, I thought it advisable to take steps to stop a repetition of such occurrences. I called for volunteers, and at daylight I paraded eight men armed with rifles through the village. I then formed them in line, and demanded the

thief. The natives were much frightened, and one of them whispered the name of the suspected man. I immediately went to his house, and ordered him to come down. As he refused to give a satisfactory account of himself, I handcuffed him to one of the posts of his house, and told him he would remain there till the stolen articles were returned. I then dismissed the men for breakfast; in about ten minutes the chief came to me with the stolen articles. I immediately released the prisoner, who was very much frightened. As every act of theft has been committed by a small tribe living among the Motu men in sufferance, I threatened to destroy their houses, and send them back to their mountains, if they continued to steal. This decision met with the approval of all the Motu chieftains, and I am pleased to report that no case of theft has been brought before me since this occurrence. Several articles found in the road to the Laloki have since been returned to me by the natives who picked them up.'

Such treatment of a thief was a wholly new thing. For ages clever, successful thieving was a virtue. Then the first white man (Mr. Lawes) came, and caused a great sensation by refusing to buy back his own stolen property. Then came another white man with his handcuffs. What strange creatures these foreigners must have seemed to the noble savages! The missionary produced a booklet in which in the Motu language he had printed, 'Thou shalt not steal.' The magistrate supplied the thief with a pair of armlets, not of flimsy, fanciful Papuan design, but good stout iron bands, which held the thief a helpless prisoner until restitution

was made. And, lest this should not be sufficient, a little army of eight volunteer soldiers paraded the village street with rifles, ready if necessary to use more effective force. Which of these two methods was the right one—the missionary's booklet, or the magistrate's armlet? They were both right; but in permanent effectiveness the missionary's was infinitely superior. The arm of law does not compare with the finger of the teacher, who can write on the table of the heart, obedience to the perfect law of God. When the Papuan came out of his pre-historic darkness, his greatest need was the recovery of his moral sense. Neither handcuffs nor rifles could make the blind man see the beauty of an honest life. They could frighten him into giving up the stolen property, but they could not eradicate the desire to steal. This more difficult and higher work required other influences, and these the missionary was trying to supply.

No one recognized, however, more readily than the missionary the necessity of establishing, for the sake of the New Guineans themselves, an effective civil law. South Sea Island mission history is full of examples of the help which missionaries have rendered in helping chiefs to draw up civil codes. The very first code given to the Polynesians was drawn up by missionaries of the London Missionary Society, and it was printed at the mission press in the year 1819. I have an original copy of it. Fortunately, there was no necessity in New Guinea for the pioneer missionary to help the Papuans to make laws; but in New Guinea our missionaries have always been ready to assist in such ways as they could, those whose duty it has been to formulate

suitable ordinances for the help, protection and progress of the native community.

In the first steps towards annexation, they were also ready to give such information or counsel as they could. Of this the following letter will supply an example. It was written by Mr. Lawes, at Reading, England, on January 20, 1878, and is addressed to the Hon. Sir A. H. Gordon, K.C.M.G. :—

'With reference to our conversation last week about New Guinea, I beg to submit to your Excellency the following particulars.

'1. I have reason to believe, from the latest information I have received from Port Moresby, that a considerable number of white men are likely to remain in that district prospecting for gold. The several parties that went from Australia in the early part of last year have met with little, if any, success. They suffered much from fever, and many have returned disheartened and discouraged; but a considerable number of experienced men remain, and are continuing their explorations. The misfortune of the first parties and the apparent failure of their enterprise arose principally from the fact that, in the excitement occasioned by the discovery of gold, they went at a bad season of the year. The rainy season was not over, the rivers and streams were all in flood, and the newcomers, surrounded by luxuriant vegetation, soon became prostrated by fever, and lost heart. It was only about the date of our last despatches that real prospecting for alluvial gold began. The samples of sand which I brought down to Sydney in January last were assayed by the Geological Surveyor of the New

South Wales Government, and found to contain three dwts. of gold per ton. This I was told would be quite payable; but in any case the search is not likely to be abandoned, until the beds of these streams have been thoroughly examined. The heavy rains had prevented this up to the time of the visit of H.M.S. "Sappho." Should there be any considerable "find," a great influx of miners and others would immediately take place.

'The discovery of quantities of *bêche de mer* along the coast has already led to several vessels going from Australian ports. The men on board these vessels are often of the worst character, and, as they have their vessels to escape in, there is but little self-interest to induce them to respect native rights. It is from these vessels that difficulties have already arisen with the natives, as reported in the colonial papers.

'The current belief in the richness of New Guinea, which prevails in Australia, together with the certainty that gold has been found, renders it extremely improbable that New Guinea will be abandoned until a much more thorough examination has taken place than was possible during one rainy season.

'2. I was resident for three years at Port Moresby, and found the natives friendly and amenable to kindly treatment. I visited a great many villages, in most of which no white man had been before. I went along the coast as far as China Straits, in our little missionary steamer, calling at several places *en route*. In none of these journeys or voyages was I molested. The natives were at first suspicious, but always friendly. In the district of Port Moresby, where I was best known, the natives had learnt to look upon an Englishman as their

friend, and placed unbounded confidence in him. I grieve to see that these friendly and peaceful relationships have already been broken by some white men. The Australasian papers report a native shot at Hood Bay, and also collision with them at Keppel Point. There is reason also to fear that more serious disturbances have taken place at Port Moresby.

'It is in this way that mischief is being done that may never be undone. In a few weeks bitter and hostile feelings may be aroused which may never be allayed. A few foolish, immoral, or dishonest men may close New Guinea to the peaceful enterprise of science and commerce, and make any future government or administration of justice extremely difficult.

'3. There is no native local government capable of dealing with the difficulties which are sure to arise from the presence of a number of white men. There are no powerful chiefs, as in many of the South Sea Islands, where their authority is often recognized over a large area. Every village has its own chiefs, but in the Port Moresby district these have no power to punish an offender, and exert really no authority over individuals. The natives are generally thievish, and many of the white men are licentious; difficulties are sure to arise (they have already), and there is no native power to cope with them. There is no native government that could be helped and strengthened to meet the case. It seems imperative that some foreign supervision should be taken, and a foreign judicial authority established, if bloodshed and perpetual hostility between the races are to be prevented. The native chiefs would, I believe, welcome such an authority,

and rejoice in giving it their support. It must be remembered that the natives are in a very primitive state, and have only now become acquainted with the civilized world. A foreigner vested with authority would need to exercise it in a forbearing, conciliatory spirit, and he would be sure to win the confidence and good will of the people.

'4. I have reason to believe that the foreign residents themselves are anxious to have British authority established, and would gladly submit to it. Many of them are anxious to respect native rights, and are desirous of conforming to laws that may secure fairness and honesty in the transactions with the natives. In confirmation of this I beg to enclose a copy of a letter from the foreign residents at Port Moresby, received by the Directors of the London Missionary Society in October last. I am not personally acquainted with all those whose names are appended, but I would point out to your Excellency that several are undoubtedly German, while some I know are Americans. The different nations to which the foreign residents on New Guinea belong would make it absolutely necessary that, if British supervision is established, it should be vested with authority to deal with foreigners of all nationalities.

'Any further information respecting New Guinea which I can give you will always be at your service.'

CHAPTER XI

PICKING UP THE THREAD

Chalmers at Stacey Island—Death of Mrs. Chalmers—Letters of Chalmers—New Stations occupied—Return of Mr. and Mrs. Lawes—Massacre of Teachers at Kalo—Visit of Commodore Wilson—Work at Aroma—Kalo revisited—Progress at Port Moresby—First baptized Native.

MR. AND MRS. LAWES resumed their work at Port Moresby in April, 1881. Before, however, threading more biographical beads, we must pick up and trace the historical thread.

On December 4, 1877, Mr. and Mrs. Chalmers selected Stacey Island (Suau) as their first Papuan home. Very little was then known of the natives of this spot, and the first appearances were not assuring—indeed, to any but a fearless man and brave woman, they would have been forbidding. As the missionary schooner rounded the point, in the very first canoe they met was 'an evil-looking man, wearing on his arm a human bone.' On they went, however, and dropped anchor in the quiet, sheltered water between the mainland and the island. The first night they remained on board, but in the morning the missionary and his wife went ashore, 'in search of a suitable place for a mission station.'

A site was selected, but it took more than a week

to build a house. While the house was being built, they were lodgers behind a low partition in the chief's house, the principal decoration of the habitation being human skulls.

'The whole surroundings,' says Chalmers, 'were peculiar, and it was a weird sight to look out in the moonlight between the skulls. The chief's end of the house contained also clubs, spears, and skulls. A very fine tamano tree grew close by, and had been growing there for ages, and one could only wonder what scenes had been enacted under its shade.'

Days of agonizing suspense followed this beginning, and for the fuller narrative our readers must turn to the autobiography of Tamate.

The 'Bertha,' the larger missionary schooner, had left with Mr. Macfarlane on board, but the seven-ton lugger 'Mayri' remained. Rumours of impending massacre soon began to circulate, and ominous signs showed that the rumours were not without foundations. The 'Mayri' was eventually attacked, the captain was seriously wounded, and in the affray one native was killed.

Following this, the lives of the missionary party were not only threatened, but attempted, armed crowds more than once surrounding their house. Then a message reached Chalmers to the effect that they would all be killed in the morning. The lugger was then anchored a little way from the beach, and offered a means of escape for a limited number. Chalmers proposed that his wife and the wives of the teachers should make good their escape.

'I told Mrs. Chalmers what the chief had told me,

and I said, "It is for you to decide. Shall we men stay, and you women go, as there is not room for us all in the vessel? Or shall we all try to go? Or shall we all stay?" The answer I received was, "We have come here to preach the Gospel and do these people good; God, whom we serve, will take care of us; we will stay. If we die, we die; if we live, we live." The teachers' wives then came, and I put the same question to them, and they said that whatever my wife did, they would do. "Let us live together or die together."'

During that night the 'Mayri' sailed, and Chalmers says, 'The bridge was then broken, and we had simply to trust Him who alone could care for us.'

The trust was not misplaced. For days their lives were in the balance; but the angry suspicions of the natives were overcome, and all danger gradually disappeared, and Chalmers' first foothold amongst these wilder tribes was established.

The exciting events which followed in quick succession cannot be given. The year 1878 severely tested the metal of which these pioneers were made, and the sublime faith of Mrs. Chalmers especially was strikingly exemplified. If any one is inclined to blame Chalmers for leaving his wife alone amongst the savages of Suau while he surveyed that neighbourhood and went still farther afield, let no condemnatory word be uttered, without a full understanding of the strong faith of both in the overshadowing presence of God.

'It would be difficult,' says Chalmers' biographer, 'in the splendid record of nineteenth-century missions to find a more courageous and self-denying action than this consent of Mrs. Chalmers to remain alone amid a

horde of cannibals, for the sake of Christ's work among them, and for the benefit of her Rarotongan fellow-workers.'

Neither of them then realized the 'inherent weakness in her constitution' which shortly after showed itself. After anxious months of alternating hope and fear, a change to Australia was decided upon, and Chalmers went with her as far as Cooktown. Thence she proceeded to Sydney, both husband and wife being confident of 'speedy recovery.' In Sydney the worst symptoms of consumption developed, and with alarming rapidity, and in February, 1879, she died. Mr. Chalmers was at the time on his way to Sydney, and he learned of his grievous loss from a paragraph in a Cooktown newspaper. He was proceeding south, expecting to find his wife well enough to go on with him to England. They had been twelve years away from England on active service, including the years they had worked in Rarotonga, and the directors had been urging the English visit. His sore loss at once changed his plans. He went on to Sydney, and thence to Dunedin, to see the friends of Mrs. Chalmers, and while in New Zealand he wrote thus to Dr. Mullens—

'You are already aware of my great loss, and to enlarge upon it I cannot. I write asking you to do me a great favour, by getting the consent of the directors to my returning to, and remaining in New Guinea for the present. In my dear wife's last letter to me she says, "On no account leave the teachers;" and I feel I must return to them. I had left New Guinea to meet her in Sydney, and proceed to England; but the Master has done His will, and I

will be happy nowhere but in the work. I should have returned to New Guinea from Thursday Island, but had no particulars from Sydney, only a newspaper report that I received from one of the shellers. The Port Moresby and Kerepunu districts are in fine working order, and I long to see the same in the east end. Leave me there to bury my sorrow in work for Christ, with whom my dear wife is.'

The letters which passed during those last months between the suffering wife in Sydney and the husband who was daily forging new links of friendship with wild Papuan tribes form a sacred correspondence, which not only shows their devotion to each other, but their common devotion to the work for which they were spending their lives. Every letter which went from the sick chamber in Australia to the soldier at the front was a message of encouragement and good cheer, and the message in the last letter: 'On no account leave the teachers,' was to him a command which he loyally, promptly, and with abandon obeyed.

Five more years of earnest work were given to New Guinea before he accepted the proffered holiday for which he had started when the news of his wife's death reached him. Her death, to his impassioned soul, was a new Divine, as well as human sacrament, the vows of which turned him back from well-earned rest to the self-sacrifice of a longer term of more consecrated service.

One of the main results of Chalmers' work before Lawes returned from England was the further consolidation of the Port Moresby district, and its out stations east and west; but of this more will be said

further on. Another development belonging to this period was in connection with the branch of the Mission at the east end. It will be remembered that before settling at Suau, Chalmers had with Macfarlane conveyed teachers to Teste Island and East Cape.

Towards the end of 1878, the 'John Williams' brought a contingent of twenty new South Sea Island evangelists. There was great excitement and rejoicing at Suau when the 'Ellangowan' towed the larger sailing vessel to her anchorage. Six of the new teachers were selected to reinforce the East End Mission, and Mr. Macfarlane proceeded with them in the 'Ellangowan.' No duty gave the missionaries more anxiety than the locating of teachers. The havoc which had been wrought by fever had shown the need of extreme caution.

A paragraph in Mr. Macfarlane's report of this cruise will illustrate this: 'As we steamed past the richly-wooded and green-clad mountain ranges along both sides of Milne Bay, the sunny slopes and fertile valleys, the flowing streams and cascades, the extensive cocoa-nut groves, and well-cultivated gardens, the catamarans and canoes filled with fruit and vegetables offered to us by delighted and healthy-looking savages, all anxious for teachers; we were apt to forget all about fever and ague, and settle at the first large village we came to. A survey of the plain, however, soon brought us from the regions of poetry to the realities of mud and mangrove. Behind almost every village along the coast there is a large swamp, which must be cleared or drained before the place can be healthy.'

During this visit Waga Waga was occupied, and the station near the Killerton Islands reinforced. 'We have now,' the report concludes, 'eight mission stations in the East Cape districts. Three in Milne Bay, one on Teste, one at Moresby Island, one at Heath, and one at Dinner Island.' Dinner Island was destined to become, under a new name, the best known of these places. Samarai is now the Government headquarters and port of entry for the east end of Papua.

When after a lengthened absence Mr. and Mrs. Lawes returned to Port Moresby, on April 12, 1881, they received the warmest of welcomes from Chalmers. Lawes's letter to the Mission House in London announcing his arrival was addressed to the Rev. R. Wardlaw Thompson. Mr. Thompson had just succeeded Dr. Mullens as Foreign Secretary of the London Missionary Society, and this letter was the beginning of a long and voluminous correspondence characterized all through by mutual esteem.

'We were welcomed most heartily on our arrival by Mr. Chalmers. He seemed overjoyed to see us, and especially Mrs. Lawes, after his long solitary life here. It would do you good to see him. He has done an immense deal of work, especially in travelling, and establishing friendly relations with new tribes and districts. He is much thinner than when I left him here, but he is looking well and strong. He keeps everybody alive, and has an inexhaustible stock of energy.'

Chalmers wrote: 'On April 12, I had granted to me the wish and the prayers of the past few years, in meeting Mr. and Mrs. Lawes on their return to this Mission. Mr. Lawes will reside at this station, as the

central station of the New Guinea Mission. I have travelled a little in New Guinea, and fancy I know more of the country and people than any other foreigner; and I know of no place where our head station should be but here, and no better workers to occupy it than those who bore the brunt of first opening it up. We all, missionaries and teachers, feel better and stronger for the work before us, since the arrival of Mr. and Mrs. Lawes, and have now a good hope of a bright future.'

The discovery of the Kemp Welch River by Mr. Lawes has been described, and his reception at Kalo, where he submitted to the ceremony of anointing, as a pledge of friendship. As he was approaching the coast of New Guinea on his return from England, the terrible massacre of teachers occurred which will always be associated with the name of Kalo.

The story of the massacre and its sequel had better be told here in parenthesis. The particulars fill many pages of Lawes's diary. The possibility of such an outbreak of savagery was never dreamed of by the teachers, who had fraternized with the villagers not only by frequent visitation but by residence there for a considerable period.

Circumstances had brought together a party of teachers. They were in a boat on the river at the landing-place, about to start on a journey. Kuaipo, the chief, came down, and got into the boat, and sitting by the side of the Kerepunu teacher, chewed his betel-nut and chatted with him as a real friend, while a crowd of the villagers gathered on the bank. As the chief suddenly stepped from the boat to the bank, a

spear was thrown, which struck one of the teachers on the chest, and at this signal a shower of well-directed spears smote the entrapped victims. Four teachers, two wives of teachers, and four children, two being babes in their mothers' arms, were slain.

Mr. Lawes wrote: 'The teachers had been living three years in Kalo, and anticipated no danger. Plunder was not apparently the object. It was sheer devilry and gratification of a passion for shedding blood. Last year a party of Chinamen were killed by the natives of Aroma, which they brought on themselves by their own misconduct. A man-of-war visited the place, but nothing was done in the way of punishment. The chief of Aroma had visited Kalo, and had boasted of their achievement, and this no doubt stimulated the Kalo people to murder the teachers, that they might not be outdone by their neighbours the Aromaites.' Mission work was of course for a time suspended at Kalo itself.

When news of the massacre reached the British Commodore in Australia, he proceeded with H.M. ships 'Wolverine' and 'Beagle' to Port Moresby, where he conferred with Lawes and Chalmers, and told them that he considered it his duty to visit Kalo, and demand the surrender of the chief who had been responsible for the murders. His object, he explained, was to make the natives understand the difference between revenge and justice. He wished to spare the village, but to punish the chief who had instigated the treacherous crime. He asked Chalmers to go with him, believing that his presence as guide and interpreter would prevent unnecessary bloodshed.

While Commodore Wilson was at Port Moresby, he fraternized not only with the missionaries, but with the natives, and in an address he commended them for their conduct to foreigners, and gave them a present, in appreciation for their friendliness. He attended service in the native church, and invited the people to visit the 'Wolverine,' which they did in large numbers, and during his stay in the port created a most favourable and helpful impression. While the natives were on board the warship, the band played for their edification, and they were shown everything, and treated as friends. Festivities ashore were also provided, and the band played a selection of English music on the verandah of the mission house, the charms of which, Mr. Lawes says, were not particularly appreciated. To the native ear the blare of brass instruments was evidently an uncanny sound.

After a few days in port, the Commodore left for Kalo, which is fifty miles to the east of Port Moresby. The 'Wolverine' was accompanied by the 'Beagle,' a smaller vessel. In planning the approach to Kalo, extreme care was taken to prevent a conflict which would involve unnecessary loss of life. The Commodore's orders were not to fire unless attacked. When the natives showed, however, that they were determined to fight, and hurled a volley of spears at the Commodore's men, wounding three of them, the order to fire was given, and Kuaipo, the chief, and two others fell.

When the villagers saw that their chief was dead, they gave way, and were ready to parley with the representative of British justice. Thus another step

was taken toward the new order of things in a land which had hitherto been under the misrule of spears, poisoned arrows, and stone clubs; and again it was the missionary who became the mouthpiece of interpreting civilized government, as well as the higher truths and motives of a Divine Gospel.

The Commodore remained for three days anchored off the village, and during this time, assisted by Chalmers, he met the people, and told them that they had nothing to fear from a British Government vessel, unless they acted as Kuaipo, their late chief, had done.

The circumstances which led to the recommencement of missionary work shall be described by Mr. Lawes himself.

'Mrs. Lawes, Mr. Chalmers, and I went to Aroma at the end of November last. The particular object of our going was to open two new Churches there. It is about one hundred miles from here, to the east, and just beyond Hula, Kalo, and Kerepunu. We had interesting and successful services at Aroma; met the chiefs at Kerepunu; and had a large gathering of natives and chiefs from different places at Hula. We tried to bring about peace between different hostile tribes. A man from Kalo was there; we had a long talk with him, and as the result an invitation came for us to go to Kalo. We did not think it wise to do that, but we sent word that we would wait at Hula until a certain time, to receive any messengers they might send. Next morning we heard that two of the sons of Kuaipo were on their way. Kuaipo's death was a simple act of justice, and was looked upon as such by all the natives round. His sons came to us. They

were dreadfully frightened, and their wives and children did all in their power to prevent them from coming. They said they were anxious for peace, and that no teacher or foreigner should in future be molested by them.

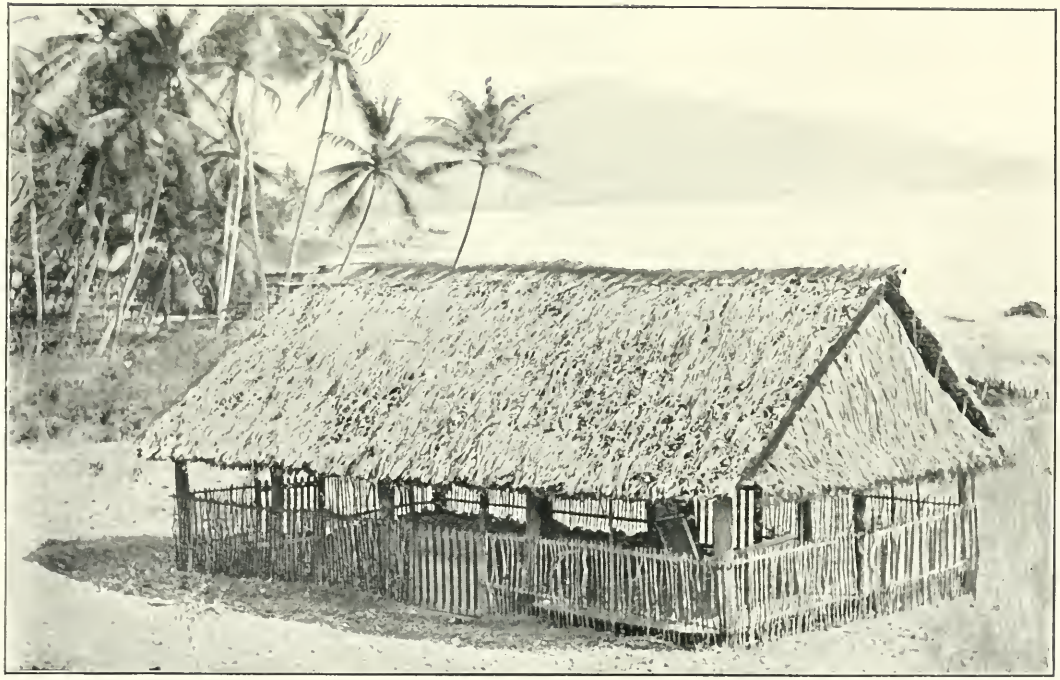
'We explained to them that we were men of peace that it was our chief who had punished the murderers, and that, so long as they respected the lives of foreigners, they had nothing to fear from white men. We reminded them of our teaching and habit of life, and assured them that we desired only their welfare. It was a formal deputation, and they brought the usual peace-offering of betel-nuts. We accepted this, and gave them a present in return. They went back to their homes with lighter hearts than they brought. We were exceedingly thankful for this visit, and believe that it augurs well for the future peace and safety of Kalo. The visit of the "Wolverine" has, I believe, been productive only of good. We were anxious about it, but the Commodore was as anxious as we that justice should be administered, and that the natives may learn to distinguish between justice and revenge. This end has, I think, been gained.'

A few years ago I was in New Guinea with the Rev. R. Wardlaw Thompson and Mr. W. Crosfield, of Liverpool, and we visited Kalo. In a boat from the 'John Williams' we entered the river, and landed at the spot where the massacre had occurred. Not far from the landing-place we entered a neat cottage, surrounded by a well-kept garden, and were welcomed by the pastor of the Kalo Church, a Rarotongan related to the murdered teachers. From orange trees, which had

been planted and had borne fruit since the visit of the 'Wolverine,' we quenched our thirst after a very hot journey, and then we went through the village. Most of the people were that day in their distant plantations, but those who were at home in their huge houses received us cordially. We then visited the large building which had been erected for Christian worship, where the people now gather on Sundays and read the words of the Gospel of peace, and sing together from their Christian hymn-book. Their knowledge is not yet very profound, but the change in their condition and their outlook is very great, and demonstrates the value of the work which under God our missionaries have accomplished.

Lawes was greatly encouraged by what he saw at Port Moresby, when he stepped ashore after his long absence.

'When I left New Guinea, at the end of 1877, there seemed to be but little of direct result for the suffering, anxiety, and work of the previous four years. Some children had learned to read, two or three of the chiefs were kindly disposed to us, and one professed to be one of us; but the Truth seemed to have produced but little effect upon the people as a whole. It was only to the eye of faith that bright rays of hope were visible. The progress of the last three years was very marked and tangible. A new church was the first thing that attracted our notice. It is not a very handsome or beautiful building. It belongs to an order not known in English ecclesiastical architecture. But that matters little, as it is recognized by Him for whose glory it has been built. A good congregation often meets in it,



THE FIRST CHURCH IN PORT MORESBY.

Photo. [*W.G.L.*

although the attendance is irregular and fluctuating. A school is held in it twice every day, except Saturdays. A goodly number of children can read, and some are quite learned in arithmetic and geography. They sing very sweetly; little native girls always lead the singing at the services.

'But that which impressed me most was not the congregations, nor the singing, but the prayers of some of the natives who were called upon in public to lead in prayer. None but a missionary can fully realize what it is to hear one praying to the true God whom he had known previously only as a heathen. There are seven men who can lead the congregation in prayer with intelligence. The aptness of their language and the absence of formal, set phrases is very striking. They have been brought into true communion with God. There are others who conduct family worship, and some little girls do this with much reverence and simplicity. It is no small thing, when it is said of one and another in a heathen land, "Behold he prayeth."

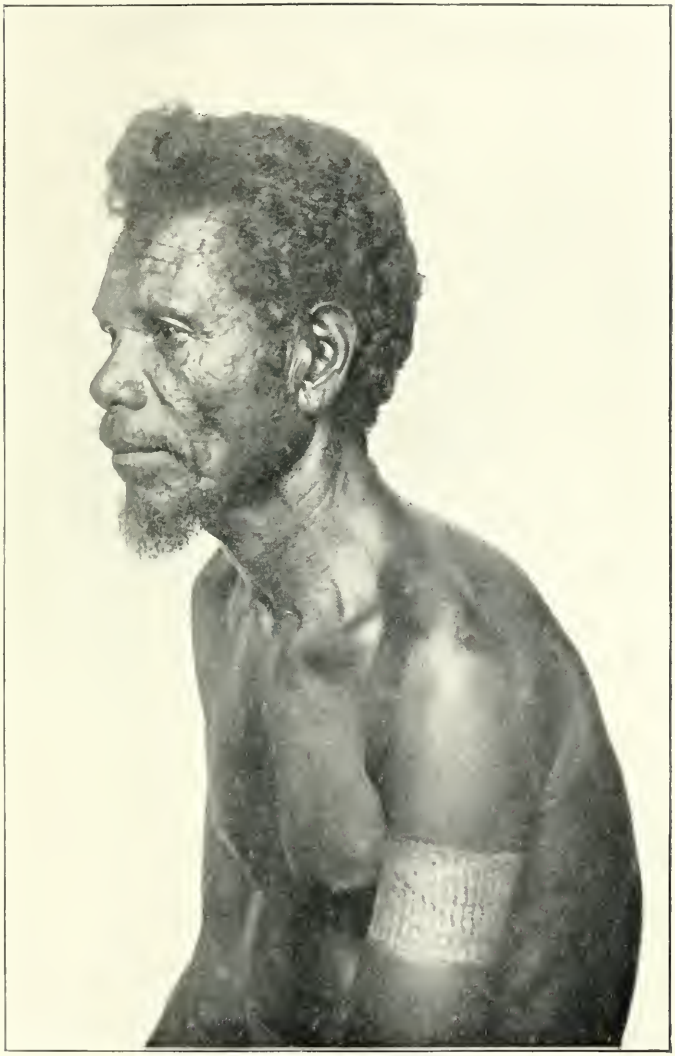
'Among the Motu tribe we have now six teachers and principal stations. Beginning at the west, Boera is the first now occupied, Lealea and Manumanu being temporarily abandoned. Piri is at Boera. Then comes Port Moresby, where we are living, and where Ruatoka, the Rarotonga teacher, has been since the beginning of the Mission. Pari is the next occupied; Isaako, a good, earnest Savage Islander, is there. Next comes Tupuselei, where Nabota, also from Savage Island, has his home. This, with the next two villages of Kaile and Kapakapa, are sea villages, built in deep water, *à la*

Venice. At both of these we have countrymen of Nabota, Joane, and Reboamo.

'At none of these stations is there anything like the progress I spoke of as manifest here; but at all of them we have reason to be encouraged and hopeful. The influence exerted by the people here in becoming honest and peaceful is very great. It was some time before the little villages of Kaile and Kapakapa could feel much confidence in coming here, and Tupuselei had the memory of many cruel massacres to make her people nervous and timid. But it is accepted now as a fact, that Hanuabada is *maino abia*—has embraced peace. Still more is this felt outside the district away to the west, where the Motu tribe go for trade, and where the people used to hide their ornaments and treasures when they saw these marauders coming.

'Right away, as far as Bald Head and the Aird River, in the Gulf, the Motuans go in their shaky canoes to trade for sago and canoes. They stay for three months generally, and so are well known in the Elema district. This year the canoes from here observe the Sabbath, and have morning and evening prayers on board their vessels. Every Sunday they have services conducted by Aruadaela, the first baptized native here. All the week long he is going about, talking with the people, whose language he knows thoroughly well, about God and Jesus Christ, the Creation, the Flood, and the Resurrection. In this way Port Moresby is becoming a centre of light, and our first native Christians are becoming real missionaries to others.

'For all this part of New Guinea, Port Moresby is the port and centre. There is no harbour anywhere



ARUADAELA,

First Christian Native and Deacon at Port Moresby.

Photo *H.M.D.*

along the coast to compare with it for accessibility and safety in all weathers. There is never a week but some strangers are here, either from inland or some village along the coast. Only last month Mr. Chalmers received much kindness at Orokolo, two hundred miles from here, from a wild heathen, who introduced himself as "Mrs. Lawes's boy." He had been here seven years ago, and we had shown him the wonders of our house, and been kind to him. He carried back to his distant home the story of the white man, and something, perhaps, of the God of whom he spoke, and sought opportunities for showing kindness to any white man that came in his way.

'Whatever may be the future of New Guinea in Christian life, in commerce or scientific discovery, Port Moresby must play an important part, as having the best harbour and being the most important centre on this coast; while as the birthplace of Christianity it claims an interest in the thought and prayer of all who love our Lord Jesus Christ.'

CHAPTER XII

THE DAWN OF FAITH

An Auspicious New Year—A Church formed—The First Communion—A Sago Expedition—The first Native Preacher—Testimony of Mr. Murray—Sunday Services—An Australian Convert—A Dinner-party—Kaile—Service of Song—Sunday at Delena—A Sorcerer—Maiva—Adubu—Fauna and Flora—A Snake Story—Institution building.

THE first day of 1882 was a Sunday, and it brought to the Port Moresby Mission the most encouraging signs of progress which had so far been seen upon the mainland. The night of toil which had yielded so little apparent fruit was succeeded by a dawning rich in its promise of large results. The faithful example of Ruatoka and other Polynesians, the forceful personal influence of Chalmers, and the better understanding of the books prepared by Lawes, had convinced some that these men had brought from their own lands a message which demanded their attention.

It was some time before they could conceive that there was any more excellent way of living than the ambitions of savage life supplied. When, however, men from distant countries planted their homes amongst them, and showed that they were disinterested friends; and when these were followed by other men in vessels so powerful that they might easily have destroyed all

their villages, but who co-operated with the missionaries in protecting them, simply punishing evil-doers, they were amazed.

What talks those skull-hunting, revengeful old warriors, who had hitherto had nothing to guide them but the traditions of an ancient cannibalism, must have had about these new wonders, as they chewed their betel-nut in their strange prehistoric homes! As they talked and thought a new light appeared above their horizon. It must be remembered that the burden of the message of the new teachers was the story of Jesus Christ. Of Him the Gospel history which had been translated into their language told, of Him and His wondrous love the hymns they had been taught to sing were full, and through Him the prayers they had learned to offer to the foreigners' God were addressed. It was most natural that the desire should have arisen in their hearts to know more of this wonderful Person whom the missionary described as a Saviour. Many who read this narrative and follow the inquiry of these wondering natives will see more than curiosity, and more than the result of mere human thought; they will see the Holy Spirit's gracious teaching, and when they are told that one and another began to ask to be received as disciples of Christ, no surprise whatever will be awakened.

Let Mr. Lawes himself describe his New Year's experience: 'Our New Year began very auspiciously. I had several times invited any who wished to declare themselves Christ's disciples, to come and make known their wish to the teachers and ourselves. On Christmas Day no less than thirty came, mostly men and women,

but some quite lads and girls. Many of them had been regular attendants of our services and schools. After conversation with them, and consultation with the teachers, we selected twenty of them as fit for baptism. The seven baptized last year were formed into a Church. We had a Church meeting with these, and the twenty we proposed were accepted.

'On New Year's Day I had the joy of baptizing the twenty, and afterwards of sitting down at the table of our Lord with the first natives of New Guinea who had thus commemorated His death. Those baptized last year had not until now partaken of the sacrament. Of those baptized now we have kept some back for a little from the sacrament, until they understand it better; but all have been baptized, in the confidence that they are believers in Christ, His true disciples. Mr. Chalmers presided at the Communion Service. It was a solemn, impressive service, but to none so much so as to Mrs. Lawes and myself. We could not forget seven years before, when we had just come to Port Moresby, and in doubt and darkness began our work. "Wherefore did ye doubt, O ye of little faith?" Need I ask the friends of the Society to think of, and pray for, the infant Church of Port Moresby?

'We had a large congregation in the afternoon, in which many different tribes were represented. We got chiefs from eleven different villages to say a few words. Many of them did not dare to come here seven years ago; they represented one hundred and fifty miles of coast. It is not long ago that this place was a dread and terror to the neighbourhood. A great many strangers have been here lately. Natives speaking ten

MAIVA WOMAN DRESSED FOR A DANCE.

Photo *H.M.D.*

different languages have been in the village already this year. If these take nothing else back with them but the story of peace, and the fact that the Motu tribe are no longer pirates and murderers, good will result from even that.

'A large number of trading canoes have been from this district on an expedition to Elema for sago, the district west of Cape Possession. They and their fathers before them have gone at this season, except when some one got killed, and they were afraid to go. For several years now, none have gone, but this year as many as one hundred men and boys went to a place called Vailala, near Orokolo Bay, one hundred and fifty miles in a straight line from here. One of the men baptized by Mr. Chalmers last year went with them. They observed the Sabbath all the time they were at Elema, and the man referred to, Aruadaela, conducted service, first with the natives from here, and then with the Elema people. He is particularly fond of the story of Noah, and the people liked it; but he says when he told them about the resurrection "they laughed."

'We rejoice that in New Guinea the Gospel has now been preached by a New Guinean. Aruadaela knows as much as, and is in every way equal to, some of the teachers in the South Sea Island Mission. We hope to utilize him, and some others from among these first converts, for teaching in some of the small villages near. It must not be supposed from the above that the tide has altogether turned, and that this place is no longer heathen. It is only the beginning; but we should be wanting in loyalty to Christ if we did not take these firstfruits as an earnest of a coming harvest, and be

encouraged by them to make more vigorous effort that the whole of New Guinea may be won for Christ.'

In April, 1882, the 'John Williams' was back again at Port Moresby with another contingent of Polynesian teachers, numbering eight married men, accompanied by their wives. Mr. Murray had come with them from Sydney. Although he had now retired from active service, this veteran was glad to have an opportunity of revisiting New Guinea, and his testimony respecting what he saw at this date will be read with interest.

'We received a warm welcome from our friends Mr. Chalmers and Mr. and Mrs. Lawes, and were glad to find the latter in a neat, comfortable house, with plenty of willing people about them ready to render them all the help in their power. We had about twenty tons of stores to land, and this in early days would have been a very formidable affair. We were anchored about half a mile away from the shore, and that can only be reached at high water; when goods are landed on the beach they have to be carried to the mission premises, which stands at a height of about two hundred feet above the landing-place, yet all was landed and safely stored by the natives in the short space of two days, and at a very trifling expense.

"Happily, one of the days spent with our friends was a Sabbath, and a day of rare interest it proved to be. The services of the day were begun by an early prayer-meeting, held before sunrise, and attended by a large number of people. At nine o'clock the regular morning service began, and was well attended. Many had some articles of foreign clothing; all looked interested, and appeared to join devoutly in the

different parts of the service. We had the best part of the natives present, and our newly arrived teachers, and as many of the old ones as had been able to gather from the outlying stations. There were doubtless a considerable number of genuine worshippers. In a prominent place, I noticed an Australian aboriginal, who had by some means found her way to Port Moresby, and who, as I afterwards learned, had so well improved the advantages she had found there, and afforded such evidences of being under the influences of Divine truth, that she is one of the number whom my brethren have seen their way clear to baptize. On no individual in the congregation did I look with deeper interest than on this reclaimed daughter of Australia. At eleven o'clock a service in English was held on board the "John Williams," conducted by Mr. Chalmers; and in the afternoon another native service was held, when the interest of the day culminated. The congregation numbered about five hundred, two natives of New Guinea prayed, the singing was hearty, and the address was listened to with the closest attention.'

Mr. Murray was struck with the progress which had been made in education. 'Questions as to the principal divisions of the globe, the different zones, with their leading characteristics, were answered with amazing readiness and accuracy. Special pains appeared to have been taken to make them acquainted with the great land lying nearest their own shores—Australia; and to hear the little Papuan children shouting out the names of the different colonies, with their principal cities, did strike one as something noteworthy.'

While the 'John Williams' was in port, Ruatoka

and his wife, who were sufficiently Anglicised to know what an English dinner-party meant, invited the visitors and the residents to a table spread in civilized style. The requisites and decorations were no doubt open to criticism, although there might have been a display of orchids on the table which would have made a London entertainer envious.

'Speeches befitting the occasion followed the dinner,' says Mr. Murray. 'All turned upon the one great cause which had drawn us together—the work of God in New Guinea. All spoke hopefully and earnestly. Ruatoka led off. The newly arrived teachers and their wives were accorded a warm welcome.

'Piri brought forward on behalf of himself and his fellow-labourers a subject of great importance—viz. the necessity which is being more and more deeply felt for regular yearly communication between the New Guinea Mission and our older missions in the South Seas; and Mr. Chalmers concluded his speech with a message to the friends of the New Guinea Mission to the following effect: "Tell them that, whatever may be their views with reference to the future of the Mission, we on the spot have no manner of doubt as to its progress and ultimate triumph, and were the Churches to withdraw their support from us, and leave us to our own resources, I have no doubt that every one of us, missionaries and teachers to a man, would at once determine to stick to our work, and cast ourselves upon the providence of God."'

During the years 1881–82 Lawes's journals record many journeys undertaken along the coast east and west, and to inland villages. Incidents only from these

itineraries can be given. The following account of a visit to a marine village presents a novel picture, illustrative of the transition stage through which these Motu villages were then passing: 'We anchored the first night at Kaile, a village where we have a Niue teacher. This is one of the places where the Port Moresby people used to plunder and kill. Only since the coming of the missionaries have these little villages enjoyed anything like peace. And now the people of Kaile have been joining others in attacking and robbing a people friendly to Port Moresby.

'We went ashore, or, more correctly perhaps, we boarded the village, for it stands in deep water even at low tide. Most of the houses are connected, so that the people can go from one to another by walking along a pole or a plank. The teacher has lately built a shaky sort of bridge to connect the church, so that the people can come to the services without swimming. On this bridge we sat in the moonlight, and a Port Moresby chief who was with us made a speech, in which he gave the people of Kaile a little of our and a great deal of his own mind. He spoke of former days, when at the sight of the Port Moresby canoes they hid their valuables, and sat trembling in their houses, and then he wanted to know who they were, that they had unearthed the buried spear and club. "Don't you know," said he, "that it is peace now; that you lift your heads because Port Moresby no longer fights? Do you want to return to former days? Is it fighting you want? If so, then look out for the Port Moresby war canoes."'

The sarcastic speech of this proud and withal

muscular Papuan Christian was followed by words from Lawes and Chalmers; and then a chief of the village said that the young men who had started fighting again had stolen away in the night, against the wish of the chiefs, but that they were all coming to school and church now. When this scene had passed, some of the villagers came to the missionaries in one of the houses, and begged Mr. Lawes to visit them again with his magic lantern, and show the people his pictures. Then they said there will be no more fighting, and every one will come to church.

In visiting at this period villages where little impression had yet been made in favour of worship, or even education, singing was found to be an easy and pleasant way of entertaining the people, especially in the long evenings in the half-lighted houses. In this form of mission work Lawes could not share, for, as before mentioned, he was without the gift of song. Mrs. Lawes and Chalmers were, however, sufficiently gifted to entertain New Guineans, and the songless missionary designated them the Jenny Lind and Sims Reeves of the party, and described how repeatedly they were encored by the interested natives.

No clear ideas can at first be conveyed by halting translations of English hymns, but the joyous singing arrests thought and provokes inquiry, and with a quicker perception than we sometimes recognize as possible, a new truth enters the mind. Many a so-called ignorant native lays hold of a great truth through its repetition in song, and it is not always mere parrot knowledge.

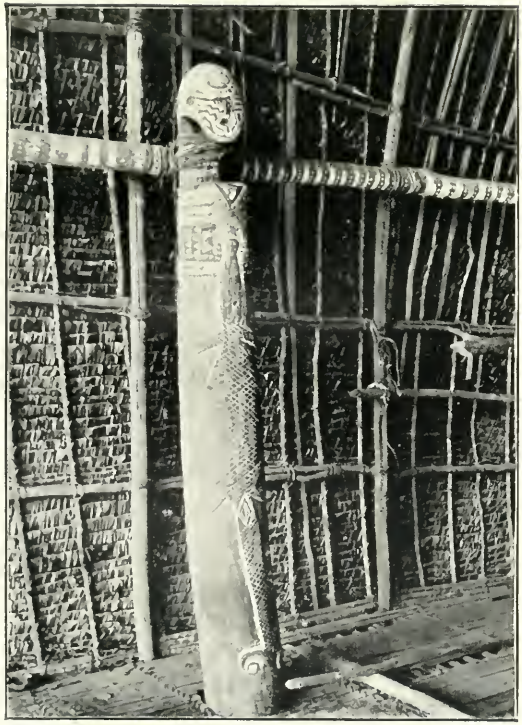
The journal describes a Sunday at Delena: 'This

morning we went down to the village, and had service on Kone's *dubu*—a *dubu* is a platform or house of public assembly. Strangers go to these, and the headmen of the village sit and entertain. Kone is the chief of the Motu side of Delena, and our great friend. He is a shrewd, intelligent man, can do the sorcerer business, and is the rain and wind-maker of the place. He is, however, one of the most promising men I know. He took to Tamate from the first, had most to do with building the house, and in every way has shown himself our good friend. The chief of the Roro side is Lavao. He is a finer-looking man than Kone, but not so reliable. He is easily offended, and goes into sulks often.

'I conducted the service, the singing being conducted as usual by Mrs. Lawes and Mr. Chalmers. A few listened, and seemed to understand what I said. The Motu side of the village understand both the Motu and Roro languages, but the Roro side understand very little of Motu. After the service we were surrounded by a crowd of natives from Roro, and amongst them Rua, a great sorcerer, a man whom all the natives greatly fear. He is said to keep venomous snakes in a bamboo. These he has trained, and handles as pets. We have promised to go and see him, and he says he will show us his snakes. We had a second service in the village in the afternoon at Lavao's *dubu*. Tamate conducted. He had prepared a simple hymn, an imitation of "Come to Jesus." Some of the natives joined in the chorus "Just now," and seemed to appreciate it. We have a good houseful at prayers morning and evening, and the people are quiet and attentive.

'An interesting visit was paid to the cluster of villages known as Maiva, in connection with which there was an exciting experience in the surf on the beach, but a safe landing was effected. Chalmers, who had marvellous power in winning the affection of influential chiefs, had formerly a great friend at Maiva called Oa, but he had died before this visit. "Oa," says Mr. Lawes, "was *the* great chief of Maiva, he was a peace-maker, and established friendly relations with many tribes; he often went to Port Moresby, and almost directly after his return from there the last time sickened and died. The Port Moresby people have been afraid to come to Maiva since, lest the people should suppose they were the cause of Oa's death, and retaliate upon them. Oa was Tamate's great friend, and one of the first things we did after we arrived was to visit his grave, and put some presents on it.

'The late chief's *dubu*, to which we were brought, is the largest and finest I have seen in New Guinea. It is 174 feet long by 24 wide and 20 high. It is thatched right down to the ground. The entrance is at the end, and is closed by a thick curtain made of the sago-palm leaf. This is split up into fine shreds, and forms a thick, heavy fringe eight feet deep by about one foot thick. This effectually closes the entrance against wind and mosquitoes, and has only to be tied up in bunches to leave an open door. Inside the *dubu* are several platforms. An open space is left at the entrance for fires, and small holes in the thatch above for the smoke. The posts are all rudely carved, and each, I believe, is named. A fine one at the entrance has a crocodile, very well carved, life size. This was



CARVED PILLAR AS IN OA'S HOUSE.

Photo. *H.M.D.*

KABADI DANDY.

Ready for afternoon Promenade.

Photo. *H.M.D.*

done by Oa just before his death, and named by him "Tamate."'

This carved pillar in Oa's primitive mansion testifies to the Papuan's love of artistic representation. Had he been no more than a utilitarian, he would have been satisfied with a plain post, and would have thought only of the strength of it for the weight it had to carry; but in a mansion of such dimensions (174 feet long) this principal post must be a pillar appropriately carved, and the elongated form of a full-sized crocodile was by patient chipping and cutting delineated on this main support at the entrance to Oa's dwelling. The crocodile was probably chosen for its totem or religious significance. What is specially interesting, however, is that this pillar was called 'Tamate.' It was not the name of one of Oa's ancestors that was chosen, it was not a Papuan name at all, but the name of the English missionary. The most honoured pillar and support in Oa's house bore the native name of Chalmers.

Long before there had been any spiritual conversions at Maiva, he had won for himself such a position in the admiration and affection of the people that this chief conferred upon him the highest honour he could. Oa died soon after setting up this pillar, and Lawes tells us that he went with 'Tamate' as soon as they reached the village, and placed a present for the chief's family on Oa's grave. It is only by such mutual regard that backward races can be lifted and fitted to share in the world's toil, and in the grace and kingdom of God. Tamate's pillar in Oa's mansion should not be forgotten, for it teaches us many lessons.

In his account of his journeyings, Lawes takes up little space to describe natural objects. Now and then he has something to say about the fauna and the flora, of which the following is an example: 'Most of our route lay through thick forest, flat country, and pretty good road. We heard birds of paradise all the way, but saw none, and the bell bird, so called from its note being like a bell. The diggers were, I believe, more than once deceived by these birds, thinking it was a hobbled horse with a bell. The vegetation was very luxuriant. Some splendid pandanus trees with leaves twenty and twenty-five feet long, tree and other ferns in abundance, orchids and creepers in great variety, and we rested under a very fine banyan tree, which covered a great space. There were plenty of wild raspberry vines, wild strawberries too were seen. The streams and damp vegetation swarmed with leeches, which gave great amusement when they fastened on the bare legs of the natives who were travelling with us.'

Youthful readers of these pages must not expect to meet with snake stories, but here is one: 'About fifty people were sitting in the church at the service. I saw some of them while I was speaking, watching something in the roof just over our heads. Looking up, I discovered a large snake with its head hanging and swinging to and fro. It seemed to be listening to the sermon. The service was very short!'

The following entry was made on November 18, 1882: 'Our new Institution building was finished to-day. We have been busy at it ever since the timber was landed, a month ago. The structure was

framed in Cooktown at a cost of £226, which will be met by friends in Adelaide and New Zealand, assisted by two or three schools in Melbourne and Sydney. The dimensions are 50 feet by 18, with a verandah 6 feet wide all round the building. At each end is a room 10 feet by 18, to be used as studies by Tamate and myself. We have had no foreign help in building it. Ruatoka and I had eight native assistants, besides some help from the teachers. The entire expense of putting it up has not exceeded £5. Some doors and windows have yet to be fixed, but the work is otherwise finished.'

Writing to London a little later, Lawes said: 'One of the most important works of the past year has been the erection of the New Guinea Institution. I enclose a few photographs of it. Its object is to train young men for the work of the ministry. We had a very interesting dedicatory service, in which several natives took part. All the teachers and their wives were in for the New Year's conference, so that we had a very interesting series of services. We have in the Institution some good desks and stools of our own make, and have begun a writing school at six o'clock in the morning, which Mrs. Lawes conducts. We have twelve young men and their wives as students. Their houses are being built, and we hope to begin our regular classes with them soon.'

A new stage is reached in a mission-field like New Guinea, when the need for such buildings is felt. The building at Kuruman in South Africa, afterwards known as the Moffat Institution, the Seminary at Madagascar, distinguished later on by the term College,

the training-school in Samoa, which has sometimes been spoken of with good reason as the Iona of the Pacific, and many other similar educational centres, have supplied from time to time in our different fields visible evidence of progressive work.

The teaching in these embryo colleges cannot, of course, at first be very profound; but the fact that reclaimed savages are willing to learn anything at all, and that such students are anxious to get a sufficient knowledge of the Gospel message to enable them to pass the good news on to those who are still in the darkness of barbarism, is surely more than enough to justify the raising and expenditure of missionary funds.

To George Lawes belonged the honour of establishing the first ministerial seminary for the Papuans on the mainland of New Guinea. The Institution did not remain permanently at Port Moresby, as will be seen later on; but here the weather-board structure was set up under his superintendence, in which the first systematic effort was made to train Motuan evangelists. Here Mrs. Lawes taught the young men to write, and here her husband expounded the portions of the New Testament he had translated, and helped the new Christian disciples to understand the Gospel they were to proclaim. The sermons they were taught to make were doubtless very elementary; but education in its first stage is always elementary.

At an earlier date Mr. Macfarlane had established a similar training institution at Murray Island, in Torres Straits, with a hope that it would become a feeder for the mainland as well as the Straits. In

planting this Seminary, he followed the plan which had been adopted by the Melanesian Mission of the Church of England. What Norfolk Island has been to Melanesia, he hoped Murray Island might become to New Guinea; but the expectation has not been realized.

CHAPTER XIII

A TRIPLE FLAG-HOISTING

German Plans of Occupation—Annexation Day—Newspaper Correspondents—Lord Derby's Views—A No-man's Land—Relations with the Natives—Article in 'Sydney Morning Herald'—Views of Lawes and Chalmers—Flag-hoistings Nos. 2 and 3—Speech of Commodore Erskine—A Stick of Office given to Boevagi—The Proclamation described.

BETWEEN April 4, 1883, and November 4, 1884, the British flag was hoisted three times over what was afterwards called British New Guinea, and each time the flag was unfurled on a missionary flag-staff. The circumstance was unique. The banns of union were published three times, if not in a church, on ground which many Churches combined were using as a missionary outpost, and by this threefold ratification 92,000 square miles of land were added to the British Empire, and a population of more than a quarter of a million taken under the guardian care of Her Most Gracious Majesty Queen Victoria.

The Premier of Queensland, Sir Thomas McIlwraith, was responsible for the first flag-hoisting, and the man who performed the act was Mr. Chester, the Police Magistrate of Thursday Island. On February 26, 1883, Sir Thomas McIlwraith telegraphed to London, asking for Imperial authority to annex the territory to

Queensland; but he did not wait for the authority to reach him.

Not long before the precipitate step taken by Sir Thomas McIlwraith, an article appeared in the *Allgemeine Zeitung*, containing a long description of New Guinea, of its many resources and its excellent harbours, and in this article the statement was made that Germany's wishes and plans were turning with 'a certain vivacity' toward New Guinea. The writer also made light of the claims of the Dutch to the west half of the island. On March 18, the German corvette 'Carola' left Sydney for the South Seas, and whether well-founded or not, a rumour spread that the annexation of New Guinea was included in her commission. Subsequently the truth of this was apparently disproved, but by these circumstances the over-anxious Queensland Premier was driven to adopt an unusual course. Hoping that consent would be granted after the event, he despatched Mr. Chester from Thursday Island, with instructions to take possession in the name of the Queen.

The following entries were made by Mr. Lawes in his diary: 'April 3. And yet another sail Ho! This time the "Pearl," from Thursday Island, with our friend Mr. Chester on board. The object of his coming is to annex New Guinea! We have been expecting this on behalf of some Government, English or foreign, but never dreamt of the Queensland Government being authorized to do it. Mr. Chester and a friend, Mr. F. Walsh, who is his guest on board, came ashore. He showed us his instructions. They are by telegram to Cooktown, and he received them, I think he said, on

the 22nd ult. It would seem that the Queensland Government telegraphed to the Imperial Government for permission to annex New Guinea, offering to bear the expense for the first few years.

'April 4, 1883. Annexation Day. Early this morning Mr. Chester's presents for the natives were unpacked and divided on our verandah, in readiness for the ceremony which was to constitute New Guinea a part of the British Empire. We had our usual service with the natives in the church at six o'clock. I tried to explain to them the significance of hoisting the British Flag; but what could one say?

'At ten o'clock a number of natives had assembled in our compound. They were ranged round the flagstaff on one side, and the Europeans on the other; these consisted of Mr. H. M. Chester, J.P., Mr. F. Walsh, and five water policemen from the "Pearl," Mr. Chalmers and myself, and Messrs. Goldie, C. Hunston, Wilson, and J. Exton.

'Mr. Chester read the proclamation, the Union Jack was then hoisted to the top of our flagstaff, and three cheers given for the Queen. Then I read in the Motu dialect a translation as near as it could be given of the proclamation, and Chalmers said a few words to the people. I then prayed for a blessing on the event, both in English and Motuan. At the moment of hoisting the flag, the "Pearl" fired a salute with her two little guns. Mr. Chester gave the flag into Boevagi's charge, to keep until some representative of the Government is sent to take charge of it. Each division of the village then received a present, and so ended the Annexation.'

After the ceremony those who had taken part in it

dined together in what Lawes describes facetiously as the 'College Hall,' the largest room in the little seminary where young New Guineans were in training for service. The 'Pearl' contributed from her live stock for the feast a couple of geese, and an 'eatable' dinner was provided, notwithstanding the absence of Mrs. Lawes in Australia. Without any intended disparagement of the Sovereign of the British Empire, Mrs. Lawes was declared to be Queen of the New Guineans—at least of those who gathered around the flagstaff that day.

During the interval between the first and third flag-hoisting, a deluge of ink was expended upon Government despatches, editorial articles, and columns of descriptive matter by special correspondents. The invasion of this *terra incognita*, which the Queensland Premier feared, did not take place, but an invasion there was of newspaper representatives. They besieged the mission premises at Port Moresby, and having gathered all the information they could from Lawes and Chalmers, scaled the heights at the back of the port, and captured further spoil to satisfy the voracious readers of the leading newspapers of Australia.

New Guinea during these months supplied excellent copy for the dailies of Brisbane, Sydney, Melbourne, Adelaide, and other centres. If a complete list were given of these knights of the pen who came, saw and conquered the new land, Australian readers would recognize many familiar names, and amongst them that of Dr. Morrison, known now throughout the world as the Peking Correspondent of the *Times*. New Guinea was one of the countries which helped him to win his spurs.

The action of Queensland was disallowed by the Imperial Government. The Earl of Derby expressed the opinion that the apprehension that some foreign Power was about to establish itself in New Guinea was not well founded, and stated that if the time had arrived for asserting and exercising the Queen's authority and jurisdiction, the inclusion in these measures of the vast territory to which the Queensland proclamation applied would require exceptionally strong reasons for its justification.

He stated, moreover, that the adding of this territory to Queensland was open to strong objection. In support of this, he referred to the enormous territory already possessed by this single colony, to the difficulties which Queensland had already experienced in respect to coloured races within the colony, aboriginal and imported, and to the adverse comments which had been made in reference to those difficulties.

He stated, however, that Her Majesty's Government fully recognized that it was not Queensland alone that desired annexation, and informed the Administrator of the Queensland Government that, pending the final decision of the Imperial Government, the powers of the High Commission for the Western Pacific would be upheld, and that the naval force on the Australian station would be strengthened.

Lawes had loyally assisted Mr. Chester, when under instruction from the Government of Queensland he had annexed the territory; but at the time the judgment of both Lawes and Chalmers was against adding New Guinea to the northern colony. Queensland's difficulties in respect to coloured races, aboriginal and

imported, to which Lord Derby referred, had fixed upon that colony as a whole a stigma which was not wholly deserved, and many unfortunately failed to exercise a proper discrimination in respect to it. In the year 1883 it was most difficult to form a just judgment. The events connected with what Hugh Hastings Romilly in his book, entitled *The Western Pacific*, calls the Old Labour Trade, were at that time too recent to be forgotten. Although in 1886 Romilly wrote of this Old Labour Trade as a thing of the past, the effect of it upon people's minds still remained, and especially upon the minds of those who were trying to promote the welfare of the natives of the Western Pacific. It had made such extremely cautious in respect to any change of political relationship or legislation.

From their watch-tower at Port Moresby our missionaries had carefully observed the events of the previous ten years, and naturally they asked each other what the possible effects of Queensland rule in New Guinea might be?

Neither Lawes nor Chalmers at any time held the extreme view, which some unjustly entertained, that employment of South Sea Island labourers on Queensland plantations was tantamount to slavery; but they had a wholesome dread of an imperfectly controlled recruiting system, through which injuries might possibly be inflicted upon their own Papuan natives; and weighing such evidence as they were then able to command, they gave their strong preference to direct English control.

The Western Pacific had been for years a no man's region, an archipelago without any efficient jurisdiction.

It was visited occasionally by British, French, American, and German ships of war, but no one was properly responsible for the good behaviour of the roving buccaneers of many nations who preyed upon the natives. Australia was certainly not responsible, for she had neither rights nor navy. Queensland had, it is true, established sugar plantations on her eastern coast, and for a time labourers were employed in the sugar-fields of the northern colony, who had been brought from their homes under circumstances which were in some cases connected with the grossest injustice and cruelty. But when the actual state of things became known, the people of Australia insisted on the severest measures being adopted to stop the dastardly traffic.

As she had years before successfully appealed to England to clear the Pacific of Peruvian slavers, again she did all within her power to punish the guilty, and to regulate the employment of island labour. For the carrying out of these protective regulations, however, the law courts of Queensland were powerless without the assistance of the Imperial Navy; and knowing this, the missionaries most naturally preferred that if New Guinea were annexed, it should be by the Imperial Government.

The nature of the relationship into which missionaries enter with native races must not be overlooked. If any are disposed to criticise their interference with Government policy or action, let them consider the helplessness of the natives, and the strong claim they have upon the men who have become their solemnly pledged friends. Lawes, on that coast, was the representative

of the best features of English philanthropy; he was more, he had become by many promises a father to those infantile races, and he was bound to ask for a paternal form of Government, which would place at the forefront of its administration the just treatment and welfare of the original owners of the soil. These pioneers had gone to that coast as messengers of Jesus Christ, with a message of grace, peace, justice and goodwill; they had gone to reform the cruelties of savage life; and it would have been a gross inconsistency, savouring of moral cowardice, if they had not been ready to appeal with fearless voice for a code of laws calculated to foster and protect a better life in their converts.

The attitude of Mr. Lawes toward the question of Annexation, will be looked for in this story and estimate of his life. A long article signed 'Carpe Diem,' appeared in the *Sydney Morning Herald* for January 12, 1884, containing many quotations from letters contributed about this time to English and Australian newspapers. The article has a wider outlook than New Guinea, for it is entitled 'Annexation of New Guinea and Western Pacific.'

'It is very significant in connection with this matter—and it will be well for the anti-annexation party at home to consider the importance of the fact—that no missionary from New Guinea or any of the island groups who has written on the matter has ever questioned the absolute necessity which there is for some assumption of authority over these groups and the New Guinea coasts. Opinions may differ amongst those gentlemen who have the best interests of the

native population at heart, and who write in defence of those interests, as to the way in which this assumption of authority should be exercised; but none of them has questioned its necessity, nor, so far as we can remember, has any one asserted that the natives themselves would seriously oppose it, if it were practicable for them to do so. Passing by for the present the labour question, and its bearing upon this subject, we purpose to confine our remarks to the annexation and land question, which has recently been discussed in these columns in letters which we have published from Revs. J. Chalmers and W. G. Lawes, the well-known missionaries in New Guinea. Mr. Chalmers discusses the question "Annexation of New Guinea, or not," but regards it evidently as a foregone conclusion that the island must be eventually annexed. . . . Recognizing these facts, he says: "Let Britain for these reasons annex, and from the day of annexation New Guinea will pay all her own expenses; the expenses of the first three years to be paid with compound interest at the end of that period." These may be regarded as the words of an enthusiast; but it will be well to remember that they are the words of a man who has explored more of New Guinea and has been further inland than any other foreigner, who is well known by all the native tribes who have as yet come into contact with the white man, and who has certainly a better acquaintance with the social and political state of the people than any other man can possibly have at present, with the exception, perhaps, of his own colleague, the Rev. W. G. Lawes, of Port Moresby.

'The plan which Mr. Chalmers advocates is virtually

that which is adopted by the Dutch in Java. He would appoint "officers in each district whose duty it would be to govern through the native chief, and see that every native attended to plantations; natives planting tea, sugar, maize, etc., to be allowed a bounty. . . . No one to be allowed to trade with the natives directly, only through the Government; all unoccupied land to belong to Government, and to be leased to those wishing land; no native to be allowed to part with land, and, if desirous, then only to the Government. . . . Every land transaction to be made through Government, and no land to be sold, only leased."

'A letter from the Rev. W. G. Lawes, of Port Moresby, which appeared in the issue of this journal on the 17th ultimo, in which the writer expresses his views on the annexation question "from a New Guinea standpoint," is also well worthy of our serious attention and careful study. Mr. Lawes does not write with the same dash and enthusiasm which characterizes the letters of his brother missionary (Mr. Chalmers), nor does he advocate the same scheme of government; but his carefully expressed opinions come to us with a greater force from the fact, which we think is so apparent in his letters, that he has been compelled to adopt them against his own inclinations and wishes. It is, for instance, quite apparent that Mr. Lawes accepts the fact that New Guinea must be annexed, not because either he or the people of New Guinea desire it, but of the necessity which must compel us sooner or later to annex, for the protection of the natives themselves as well as for the safety of these colonies.

'It is also a very significant fact that neither Mr.

Lawes nor Mr. Chalmers anticipates any continued or formidable opposition from the natives themselves; and this, as we have repeatedly shown, is also simply impossible in any of the western groups which are inhabited by the Melanesian races. Mr. Lawes admits that "there seems to be no dissentient voice in the Australian cry for annexation," though he is disposed to doubt that the cry is raised upon any other grounds than that of British Australia's interests, and affirms that "the most that can be said is, that there is a real desire for the conservation of the native races, and some regard for their rights. . . ."

'We are anxious to know what the natives of New Guinea think of annexation, and there is no man in the world so able to inform us as Mr. Lawes. He says: "There is no desire on the part of the natives for or against annexation. They don't understand the thing at all. The annexation of a neighbour's land in a time of peace they are not advanced enough to comprehend. If the native wish could really be expressed, it would probably be, 'Leave us alone.' But as that seems to be out of the question, annexation comes as the next best, the only means by which the natives can be protected from avarice, greed, and lust. The natives are not strong enough to say, 'Hands off!' And the danger is great, lest in New Guinea there be a repetition of the injustice and wrong which have been so often perpetrated when 'might' is substituted for 'right.'" Mr. Lawes is well known both at home and in these colonies, and it will be well for those who are so ready to affirm that the demand for the annexation of New Guinea and the Western Pacific groups is only urged in order that

the Queensland planters may get a supply of labour for their sugar-plantations, to remember that these are the words of one who has the best interests of these natives at heart, and who writes in their defence. Any one who has the slightest acquaintance with Papuan races will admit the truth of Mr. Lawes's statement, that "there is no desire on the part of the natives for or against annexation."

'There is undoubtedly a great future for New Guinea, but never were truer words spoken than those in which Mr. Lawes warns us against hasty and impatient action in dealing with these people. "Patience, patience, patience, is the quality most needed, whether by individuals or Governments, in dealing with the million or so of people who will become our fellow-subjects. Nine-tenths of these at the present time have never heard of Australia or England, and do not know that there is in the world a race of men and women with white skins and blue eyes. No Act of Parliament or Government edict can make these into an agreement-making, law-abiding, work-loving, sugar-planting, gold-digging, cattle-keeping people. But they may grow into it, and be educated to it. All will depend upon the principles of the foreign Government introduced."

'Mr. Lawes says they had no desire "to put the natives under a big glass-case, nor yet to keep them from contact with the 'dreadful white man;' but they 'do want to see them grow into healthy, vigorous men, contented and worthy subjects, or attaches, of the British Empire.'" He says that "European residents who were friendly with the natives—and it would be to

their interest to be so—would soon win their confidence, the people would gather round them, and in time might be educated into useful helpers. In this way operations might soon be extended to the benefit of both races." And he also affirms that "under a judicious paternal Government in a few years the confidence of the natives may be so won, and such knowledge of their languages and customs as may make it safe and wise to remove the restrictions which at the first are a necessity." These are the words of an experienced missionary—a true friend of the New Guinea people; and they are full of hope to those of us who believe that New Guinea and the Western Pacific groups should be annexed, and that such a step would promote the best interests of the people themselves, and of all the civilized races with whom they may be brought into contact.'

Commodore Erskine, in H.M.S. 'Nelson,' arrived at Port Moresby on November 2, 1884, accompanied by H.M.S. 'Espiegle,' and H.M. ships 'Raven,' 'Swinger,' and 'Harrier,' had arrived earlier, the last-named having Deputy Commissioner Romilly on board. The Commodore was greatly surprised to learn that Mr. Romilly had already hoisted the flag. Who was to blame for the mistake that had been made is not very clear. A special cablegram had been sent by Lord Derby to Cooktown, to inform the Commissioner of the decision to establish a protectorate, and certain instructions were given, which Mr. Romilly misinterpreted to mean that he was commissioned to proclaim the Government's decision. He proceeded at once to Port Moresby in the 'Harrier,' under what he conceived to be an urgent command, and Flag-hoisting No. 2 was duly completed.

Of Commodore Erskine's coming under orders from the Admiralty, he knew nothing until he saw the 'Nelson' steaming into the Basilisk Channel.

The Commodore was compelled to act as though there had been no proclamation, and so Flag-hoisting No. 3 was proceeded with. First of all, the chiefs of the Motu tribe and other tribes adjacent to the port had to be brought together, and in this the services of the missionaries were utilized.

On Wednesday afternoon, November 5, a 'grand assembly' met in the 'Nelson.' An awning formed of the flags of many nations covered the quarter-deck, beneath which the officers in full dress entertained as best they could notables from the shore, the representatives of many generations of Papuans. It was a meeting of Stone-age warriors, on one of the iron war-canoes of modern Britain. The conjunction was grotesque in the extreme. Both wore their feathers, and the Papuans, with their birds of paradise plumes, far outdid the representatives of England. The principal Papuan, Boevagi, had donned some nondescript foreign garments, but his most distinctive decoration was a twig of green leaves drawn through the lobe of his left ear. For afternoon tea a tub of boiled rice, sweetened with brown sugar, with ship biscuits was served on deck, and a photograph of the picturesque scene was taken.

Then the Commodore, attended by Mr. H. L. Warren, his secretary, Captain C. A. G. Bridge, of the 'Espiegle,' Deputy Commissioner Romilly, Mr. H. M. Chester, and the Revs. W. G. Lawes and James Chalmers, came upon the scene; and Mr. Lawes,

inviting Boevagi to come forward, the Commodore addressed him and his fellow-chiefs thus :—

'I have asked you to come on board to-day, in order that I may explain to you about the ceremony which will take place to-morrow on shore. I have been sent to this place to notify and proclaim that Her Majesty the Queen has established a protectorate over the southern shores of New Guinea; and in token of that event I am directed to hoist the British flag at Port Moresby, and at other places along the coast and islands. To-morrow, therefore, I intend to hoist the English flag here, and to read a proclamation, which will be duly translated to you, and copies of which I hope to be able to send you printed in your own language; and in the mean time our English copy will be given to each chief, for the information of the people.

'I desire, on behalf of Her Majesty the Queen, to explain to you the meaning of the ceremonial which you are about to witness. It is a proclamation that from this time forth you are placed under the protection of Her Majesty's Government; that evil-disposed men will not be able to occupy your country, to seize your lands, or take you away from your own homes. I have been instructed to say to you that what you have seen done here to-day on board Her Majesty's ships of war, and which will be done again to-morrow on shore, is to give you the strongest assurance of Her Majesty's gracious protection of you, and to warn bad and evil-disposed men that if they attempt to do you harm they will promptly be punished by the officers of the Queen.

'Your lands will be secured to you, your wives and children will be protected. Should any injury be done to you, you will immediately inform Her Majesty's officers, who will reside amongst you, and they will hear your complaints and do justice. You will look upon all white persons whom the Queen permits to reside amongst you as your friends, and Her Majesty's subjects. The Queen will permit nobody to reside here who does you injury. You will under no circumstances inflict punishment upon any white person; but if such person has done you wrong, you will tell Her Majesty's officers of that wrong, in order that the case may be fairly inquired into.

'You must know that it is for your security, and to prevent bloodshed, that the Queen sends me here to you, and will send her officers to live amongst you. And now I hope that you clearly understand that we are here amongst you as friends; you will all keep peace amongst yourselves, and if you have disputes with each other, you will bring them before the Queen's officers, who will settle them for you without bloodshed.

'Should bad men come amongst you, bringing firearms and gunpowder and intoxicating liquors, you are not to buy them, and are to give notice at once to the Queen's officers, so that such men may be punished. Always keep in your minds that the Queen guards and watches over you, looks upon you as her children, and will not allow any one to harm you, and will soon send her trusted officers to carry out her gracious intentions in the establishment of this Protectorate.'

A translation of this address was read by Mr. Lawes,

the chiefs listening attentively. The Commodore again addressing the chiefs, said—

'I want to inform you that I have been sent here to proclaim this Protectorate, and that the Queen will very shortly send a high officer to take charge of this Protectorate, and that I am ordered, when I depart from New Guinea, to place the Protectorate in the charge of this officer, Mr. Romilly. This officer' (pointing to Mr. Romilly) 'will be the representative of the Queen until the high officer the Queen appoints comes here to undertake your protection.'

Then calling the chief forward, the Commodore shook hands with him, and introduced him to Mr. Romilly, and the Commodore's intimations of the appointment of a High Commissioner for New Guinea, and his explanation of Mr. Romilly's position, were interpreted to the chiefs by Mr. Lawes. Boevagi was then appointed head chief of the Motu tribe, and as an emblem of his authority he was presented with an ebony stick, with a florin let in at the top, the Queen's head being uppermost, and encircled by a band of silver. Handing the stick to him, the Commodore said—

'I present him with this stick, which is to be an emblem to him of his authority, and all the tribes who are represented by the chiefs here are to look to the holder of this stick, Boevagi. This stick represents the Queen's head, the Queen of England; and if at any time any of the people of these tribes have any grievance or anything to say, through this man, the holder of the stick, Boevagi, to make it known to the Queen's officer, in order that it may be inquired

into. This stick is to be the symbol of his authority, and all the tribes are to have communication through him with the Queen's officer.'

All this was fully explained to him, and then after a photograph had been taken of the Commodore shaking hands with the chiefs, the many wonders on board the 'Nelson' were inspected by the bewildered natives.

The public Proclamation took place the next day. Mr. Charles Lyne, of the *Sydney Morning Herald*, who was present, has thus declared the scene—

'The general order issued by the Commodore directed that the dress for officers should be a cocked hat, undress coat and epaulettes; the dress for seamen white frocks and hats, and that for marines white tunics and helmets. There was, consequently, a very attractive display of uniforms, and altogether it was an exceedingly interesting spectacle. . . . Inside the enclosed ground around the mission house, and on a spot commanding a view of almost the entire harbour, was the flagstaff on which the flag had been hoisted by Mr. Chester and Mr. Romilly, and which was now to display the flag hoisted with the authority of the Queen by Commodore Erskine; and it was around this flagstaff that the troops were drawn up in a hollow square, the men facing inwards, with the officers to the front, and the Commodore and his suite standing with the missionaries and Mr. Chester on the verandah of the mission house.

'The native chiefs who had been on board the "Nelson" were seated in a picturesque group on the ground immediately in front of the Commodore, and

other natives and a few white spectators stood in a crowd at the rear of the bluejackets. The only representative of English women was Mrs. Lawes, wife of the Rev. W. G. Lawes, who was accommodated with a chair, and sat near the Commodore and the officers on either side of him. Among the spectators was Mr. J. F. Mann, the representative of the Geographical Society of New South Wales. . . .

'Immediately the bluejackets had landed, they were marched up the hill to the mission, and drawn up in a hollow square, with the officers and the colours of the battalion to the front. The marines remained upon the beach until the Commodore landed, when they presented arms, and afterwards, with bayonets fixed, marched with the band to join the bluejackets in front of the mission house. The structure is a long weather-board building of one story and wide verandah, the principal portion of which faces the harbour; but the eastern end is towards the hills and the palm trees, and it was at this end that the Commodore stood and proclaimed the establishment of the Protectorate. On the Commodore appearing before the troops, they presented arms, and he then read the following proclamation—

'"PROCLAMATION

'"Proclamation on behalf of Her Most Gracious Majesty Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Empress of India, establishing a Protectorate of Her Most Gracious Majesty over a portion of New Guinea and the Islands adjacent thereto.

'"To all to whom these presents shall come, greeting—

'"Whereas it has become essential for the protection of the lives and properties of the native inhabitants of New Guinea, and for the purpose of preventing the occupation of portions of that country by persons whose proceedings, unsanctioned by any lawful authority, might tend to injustice, strife, and bloodshed, and who, under the pretence of legitimate trade and intercourse, might endanger the liberties and possess themselves of the lands of such native inhabitants, that a British Protectorate should be established over a certain portion of such country and the Islands adjacent thereto:

'"And whereas Her Majesty, having taken into her gracious consideration the urgent necessity of her protection to such inhabitants, has directed me to proclaim such protection in a formal manner at this place. Now, I, James Elphinstone Erskine, Captain in the Royal Navy, and Commander of the Australian Station, one of Her Majesty's Naval Aides-de-Camp, do hereby, in the name of Her Most Gracious Majesty, declare and proclaim the establishment of such Protectorate over such portions of the coast and the adjacent Islands, as is more particularly described in the Schedule hereunto annexed.

'"And I hereby proclaim and declare that no acquisition of land, whensoever or howsoever acquired, within the limits of the Protectorate hereby established, will be recognized by Her Majesty: And I do hereby, on behalf of Her Majesty, command and enjoin all persons whom it may concern to take notice of this Proclamation.

'" *Schedule.*

'"All that portion of the southern shores of New Guinea, commencing from the boundary of that portion of the country claimed by the Government of the Netherlands on the 141st meridian of east longitude to East Cape, with all Islands adjacent thereto south of East Cape of Kosmann Island inclusive, together with the Islands in the Goschen Straits.

'"Given on board Her Majesty's ship 'Nelson,' at the harbour of Port Moresby, on the 6th day of November, 1884.

'"(Signed) JAMES ELPHINSTONE ERSKINE,
'"Commodore.

'"God save the Queen."

'When the Motu translation of the Proclamation had been read, the Union Jack, by direction of the Commodore, was raised to the truck of the flagstaff by Sub-Lieutenant Gaunt. It was an interesting coincidence that this duty should have been performed by a young Australian, who happened to be the Flag Lieutenant of H.M.S. "Nelson." As the flag ascended the troops presented arms, and the band played the National Anthem, and then the salute of twenty-one guns was fired from the "Nelson," followed by a *feu de joie* of three rounds fired by the troops. The Commodore then delivered the following address to all present who could understand English:—

'"Officers and Men, Mr. Romilly and Gentlemen. This interesting and important ceremony being now

formally concluded, it only remains for me, in Her Majesty's name, to express the fervent hope that, under the blessing of Almighty God, the establishment of this Protectorate may conduce to the peace, happiness, and welfare of the people of this vast territory. May the British Flag, which we have this day planted on these shores, be to the people of this portion of New Guinea the symbol of their freedom and their liberty, and the Proclamation which I have just read, the charter of their rights and privileges. May it be to them a Protectorate in deed as well as in name, protecting them alike from the encroachments of foreigners and the aggressive or unlawful actions of persons of whatever nationality. May the blessings of civilization and Christianity, the seeds of which have been already sown by English hands in the persons present on this occasion, increase and multiply exceedingly amongst them.

'"And lastly, as the Union Jack, which has on several former occasions been hoisted on the shores of New Guinea and the adjacent islands, is on this day for the first time displayed and hoisted on New Guinea under the authority and by the command of Her Most Gracious Majesty Queen Victoria, I most fervently pray that the establishment of a British Protectorate on these shores may tend to ensure the integrity and inviolability of the great Australian Colonies, and promote the best interests of their people; and I trust that this important step may be attended with the happiest results, and redound to the honour of Her Most Gracious Majesty the Queen, for whom I now invite you to give three hearty cheers."

'The call was right loyally responded to, and, with Captain Bridge leading, three British cheers rang out and echoed among the hills; and, then, with a royal salute, the troops once more presenting arms, the ceremony was brought to a close.'

CHAPTER XIV

UNDER NEW CONDITIONS

Lawes's Letter on the Protectorate—Welcome in Australia—A Crowded Meeting in Pitt Street Church—A combined Meeting in Melbourne—Speech of Sir Henry Loch—Lawes's Speeches—Sir Peter Scratchley appointed Commissioner—His Report on Mission Work.

WHEN Commodore Erskine, in H.M.S. 'Nelson,' left Teste Island for Sydney, after proclaiming the Protectorate, not only at Port Moresby, but at nine other places, amongst different tribes, a new era had dawned for New Guinea. Mr. and Mrs. Lawes were on board the flagship as the guests of the Commodore, and travelled with him to Sydney. This unusual compliment showed how fully the service rendered by Lawes and Chalmers had been appreciated by Commodore Erskine. The following letter, written on board the 'Nelson,' will show what Lawes's thoughts were about the Protectorate, when all the circumstances were fresh in his mind. The letter was addressed to the Editor of the *Sydney Morning Herald.*

'H.M.S. "Nelson." December 1, 1884.'

'SIR,

'Your readers will have received from your special correspondent a full description of the ceremony of proclaiming the Protectorate on the southern shores

of New Guinea, as well as a detailed account of the proceedings connected therewith. But the natives' view of the question has been unrepresented, and I should like briefly to state how the Protectorate has been received by them, and how it is likely to affect them. And, first of all, as to the terms of the proclamation itself. It means unmistakably that their country is to be secured to them, and their rights guaranteed; in short, New Guinea for the New Guineans. If in the future it be carried out in its integrity, and its provisions administered with a firm and kindly hand, it will be in reality what it professes to be—a protectorate of the people; and there was need for it.

'It must always be remembered that New Guinea is not a compact whole, that it cannot be spoken of as a nation or people, and that it has no big representative chiefs. It consists of an immense number of tribes and villages, as detached and isolated as if they were separate islands. The proclamation now made becomes to them their charter, and will be in the future their court of appeal.

'But do they understand it? No pains have been spared to make it clear and plain to them. The Commodore has in every district, with great patience and courtesy, received the principal men in his cabin. He has in this manner interviewed not less than one hundred representative men, savages of every grade. To these he explained through competent interpreters the meaning of the ceremonial, and the terms of the proclamation. I have no hesitation in saying that, while they cannot comprehend the whole bearing of the subject, they do grasp the central idea and principle

of the Protectorate. At Hood Bay and several places to the eastward, they asked questions and made complaints (respecting unreturned labourers), which show that they understand what is meant. Morning papers and the telegraph are not the only means of transmitting news. It travels with great rapidity in New Guinea, and all that has transpired at the places where the flag has been hoisted will soon be known from one limit of the Protectorate to the other.

'The Protectorate has been cordially received by the people. I have been in a position to know whatever has been said, but I have not heard a whisper of distrust or discontent. One may safely predict that there will be but one subject of conversation round many an evening fire along this coast for a long time to come. Most marvellous stories will be told of what was seen on board Her Majesty's ships, and they will be carried far and wide, losing nothing as they go. The name of Commodore (easily pronounced and remembered by the natives) will be cherished and talked about until this generation has passed away. One immediate effect will be the establishment of peace between many tribes that have been at enmity with each other. Many of them are like boys fighting, very glad to give it up, when told to do so with authority.

'I have no doubt either but that the effect on our work as missionaries will be for good. It is ten years this month since Mrs. Lawes and I landed at Port Moresby. During that time we have never sought nor desired the protection of Her Majesty's ships, in the pursuit of the objects of our mission, but we have

always welcomed them as a great moral support. The present visit of the flagship, with so many ships of the squadron, must strengthen our hands. That seven hundred men, with power to do anything they chose, should visit their coast, and leave without robbing their gardens, looting their villages, touching their women, or in the slightest way interfering with their rights, is a new experience for the people, and an illustration of the righteousness which exalteth a nation. That Mr. Chalmers and myself have occupied so prominent a position in the ceremonies of the past month, is owing simply to the fact that we alone were able to act as interpreters, and make the people understand the meaning of the proclamation. We gladly placed our services at the disposal of the Commodore, and felt ourselves honoured in helping to make known to the people of New Guinea the wishes and designs of Her Majesty towards them. May the future of the new Protectorate be as successful and prosperous as the inauguration ceremonies.

'I am, etc.,
'W. G. LAWES.'

A warm reception awaited Mr. and Mrs. Lawes in Australia. They had always been, amongst the Churches interested in their work, welcome visitors; but on this occasion a much wider interest was excited by their presence, especially in Sydney and Melbourne. The general public treated Mr. Lawes as a newly-discovered hero. Newspapers interviewed him, photographers invited him to their studios, learned societies asked him to lecture, men who wanted to be early in the field

called upon him to ascertain what new openings there would be under the new condition of things, and men in authority who administered the government in the different colonies were most cordial in their recognition of the man whose pioneering work, in connection with that of Chalmers, had been made so apparent by the act of the British Government in occupying this new territory.

Some idea of the warm interest taken by the people of Sydney in the missionary and his wife, was afforded by a densely-crowded meeting held in the Pitt Street Congregational Church. Passages, stairs, and corridors as well as seats were occupied by an enthusiastic audience. The Governor occupied the chair, and many representative men surrounded him, and throughout the audience many bluejackets were to be seen. The Christian work which Mr. and Mrs. Lawes and their comrades had through the Divine blessing been able to do, was gratefully recognized by the Governor, and the hope was expressed that their unflinching courage in the face of many difficulties would survive in succeeding generations.

A long and comprehensive resolution, recognizing the success which had attended the combined efforts of the Christian pioneers of New Guinea, was moved by Dr. Jefferis, and seconded by Commodore Erskine. When called upon, the Commodore said he rose with the greatest alacrity and pleasure to join in the hearty welcome which was being accorded to Mr. and Mrs. Lawes. To Mr. Lawes he owed a debt of gratitude which he was quite unable to pay. The successful discharge of the duty which had been entrusted to him

by the Queen must be referred to the previous years of preparation there had been. Referring to the entire confidence of the natives in the missionaries, he said, 'Any crowned head might be proud to exercise such influence over any people.'

An equally enthusiastic meeting was also held in the Collins Street Church, Melbourne, presided over by Sir Henry (Lord) Loch. A meeting had been arranged for the same evening by the Victorian Branch of the Royal Geographical Society of Australia, and at the suggestion of His Excellency, a combined meeting of that society and the London Missionary Society was held.

Sir Henry Loch, in his address from the chair, said, 'We often hear of actions which thrill us with the highest admiration, and which are performed on the field of battle; but do they compare with the courage which our earnest and bright missionaries and their wives display in carrying out the great work to which they devote their lives? In the heat and excitement of battle, with hundreds sharing the same danger, we are not surprised to hear of great deeds of heroism and bravery; but the missionary performs his work without one witness to his courage, without one witness to testify to his devotion to those principles for which he is prepared to lay down his life, and with the thought that those who are nearest and dearest to him have the same danger to undergo. If under these circumstances they look that danger boldly and cheerfully in the face, it is a far greater effort of heroism than that which leads the soldier on to win the Victoria Cross.

'I trust that the result of the establishment of the

Protectorate will be to open up and extend the field of the great work which has been commenced by Mr. Lawes and by those gentlemen with whom his name will ever be connected. I trust that by the reception which you will give to Mr. Lawes this evening, you will show the high value and esteem which you place upon the great work of carrying Christianity and civilization amongst the natives of these distant countries.'

The following resolution of welcome was moved by myself, as President of the Victorian Auxiliary of the London Missionary Society, and seconded by Sir Edward Strickland, on behalf of the Geographical Society: 'That this meeting, in grateful recognition of the self-denying, zealous, and successful labours of the missionaries of the London Missionary Society, in planting Christian Institutions on that island, and their important contribution to geographical knowledge, accords to the Rev. W. G. Lawes, who has under the Divine blessing rendered such distinguished service, not only in New Guinea but in other parts of Polynesia, a hearty welcome to Victoria.'

I wish it were possible for every one who reads this book, to read the verbatim reports of the addresses delivered by Lawes during this short visit to Australia. Could they have been heard, it would have been better still. His simple but forcible and pure diction, his singularly incisive style, and the eloquence and ease of his delivery, fascinated his hearers. The fallacy that a missionary, by talking so much in a foreign language, is incapacitated for the ready use of his mother tongue, was strikingly demonstrated in his case. Spoken foreign languages, even those which may be classified

as barbarous, often improve, mellow and enrich the tone and enunciation of an English speaker.

The subject-matter of Lawes's speeches also was well balanced. The relative importance of the things for which he contended was recognized. Lawes never forgot that he was a missionary. Like the crowning peak on one of New Guinea's mountain ranges, his commission to preach the Gospel rose above all other objects. Not only in the pulpit, not only on the missionary platform, but in lectures for general instruction, he always made it very plain that he was labouring for the salvation of the people of Papua. Men who differed from him in opinion in regard to political methods, did so respectfully, because of the exceptionally high tone of all his pleading.

Some passages from his speech in Melbourne may be introduced here: 'And, now that the coast of New Guinea is sheltered by the British flag, would that I had the power to bring home to the heart of this great assembly a sense of the honour which may be yours, and the responsibility which must be. It is owing to Australian influence that New Guinea is brought under British rule; and now we may ask, What will you do with it? The aborigines of this country were long neglected and forgotten—are the New Guineans to follow in their wake? I ask you to accept them as fellow subjects, and fellow men. Don't talk about them as "niggers" or "black fellows," but shake hands with them across the Straits. The black won't come off; the contact won't hurt you. This poor cringing creature with his waist-string and paint, with his nose-stick and feathers, begging for tobacco, is capable of learning what truth,

honesty, and faithfulness mean. We have proved it, and though I would not claim for them much courage and heroism, yet I am proud to know that I have amongst them some very faithful friends. In the early days at Port Moresby, when some wanted to kill us, one of the warriors said, "Yes, you can kill the white man; but you have to reckon with me first, you will only get at him over my dead body."

'We do not want a coddling policy of blankets and biscuits, let them be treated as men, weak, ignorant and childish, but still members of the human family, and they will grow up into a vigorous manhood. You have a golden opportunity. New Guinea sits at your feet, and asks for that which has made you great and rich and happy. Her people ask for bread; will you give them a stone? Commerce, art and science will be represented in New Guinea, and shall not Christianity be represented too?'

When, twenty-five years ago, Lawes pleaded thus, the views of most people in respect to the best kind of legislation were in the process of crystallization. The definite and perfected forms which the general principles laid down by Commodore Erskine were to assume were not yet visible. Their discovery is not even now complete. The promises made in 1884 in the name of the Queen of England are still being studied in the political laboratory. It is always more easy to state a principle than to apply it. Lawes's thrice-repeated 'Patience,' quoted by 'Carpe Diem,' was the *sine quâ non* in the missionary's treatment of the difficult problem which New Guinea presented, and the earliest administrators of the Protected Territory

were in perfect agreement with this demand. There is no alchemy which will transmute a savage into the highest product of civilization in a day, or a year, or a generation. Missionaries and statesmen alike must have patience.

The taking of New Guinea was a peaceful occupation, and not a humiliating and blood-shedding conquest, because missionaries had spent thirteen years in winning the friendship and confidence of the inhabitants; and a much longer period will be needed to transform the tribes, with their many languages, into an English-speaking, labour-loving, and wealth-producing community.

The Australian Commonwealth has a rich asset in the supple forms and dexterous hands and imitative minds of young Papua. Men who produced more than a hundred varieties of artistically shaped clubs from blocks of hard stone, and with delicate touch cut lace-like patterns in thin tortoise-shell, must surely be well able to swell the volume of Australian taxes. The pottery-makers of Port Moresby, the neat and successful gardeners of Kerepunu, the sago-growers of Elema, the house and bridge builders of the west, and the men who make the largest canoes or primitive ships in the world, are capable of doing some useful work in the industrial hive of the future; and Australia needs their help, and will need it more in fifty years' time than to-day. Greater issues than some imagine depend upon the legislative problems which are under the consideration of the local Administration in Papua and the Federal Cabinet in Australia.

In May, Mr. and Mrs. Lawes were back in New

Guinea. While he was in the south, Mr. Lawes delivered a lecture in the Melbourne Town Hall, the audience being the largest he had addressed in Australia. New Guinea's first Administrator was to have presided, but urgent business in Sydney at the last moment prevented his attendance.

On November 20, immediately after the Protectorate had been proclaimed, Major-General Peter Henry Scratchley, R.E., C.M.G., was appointed Special Commissioner for the protected territory. He was not a stranger in Australia. After distinguished service in the Crimea, where he was a comrade of Gordon, and in India, under Sir Robert Napier, he was sent by the Imperial Government to superintend the erection of defences in Hobson's Bay, and he remained in Melbourne for three and a half years. In 1878 he was back again in Australia, as adviser to the Australasian Governments upon the best means of defending the different colonies. He returned to London in 1882, and at the end of 1884 was sent to New Guinea.

His term of service was cut short by his death at sea on December 2, 1885. At the end of a year of exceptionally hard work, he left Killerton Island, in Milne Bay, to inspect Mitre Rock, when fever in a dangerous form showed itself. All speed was made to reach Townsville, *en route* to Sydney and cooler latitudes, but before Townsville was reached he died, on board the 'Governor Blackall.'

'Alas for New Guinea!' said Mr. Lawes, when he heard of Sir Peter's premature death; 'she has indeed lost a true friend and father.' And Mr. Chalmers wrote: 'The General was a grand man; I loved and

trusted him. Poor New Guinea has lost a true and loyal friend, and one in whose hands native interests were safe. The General did too much hard mental and physical work.'

The measure of the work he did for New Guinea during those last months of his life can only be realized by a careful study of the records he left behind. The first official report of British New Guinea was prepared by Mr. G. Seymour Fort, Sir Peter Scratchley's private secretary. It shows with what painstaking observation the New Guinea problem had been studied on the spot.

The following is one of Sir Peter Scratchley's notes: 'The only hope of making New Guinea pay, is the employment of the natives, who can, by patience and care, be trained. If they disappear, other natives will have to be imported. Putting, therefore, the protection of the natives on the lowest grounds, it will be seen that it will be cheaper to preserve and educate them. New Guinea must be governed for the natives, and by the natives.'

'Probably,' concludes this report, 'in no country, and at no period of history, was there a more favourable opportunity for successfully adjusting the mutual interests of Europeans and blacks than in New Guinea. On both moral as well as political grounds, it is essential that the natives should be protected, not only negatively from aggressive violence and usurpation on the part of the whites, but positively also from moral contamination and corruption.'

Sir Peter Scratchley's visitation and careful inspection of the territory which had been entrusted to his care

gave him the first opportunity there had been of estimating the real value of the services rendered by the missionaries. Commodore Erskine and his officers had only been able to pay hurried visits to the ports; but the Special Commissioner had made a more careful examination of the mission districts; and the clauses which report the result of his observation will not be out of place in this biography of one of the Mission workers.

'The London Missionary Society commenced to work in New Guinea in 1871. In its constitution and principles it is unsectarian; but for many years it has been mainly supported by the Congregational Churches of the British Isles and Australian Colonies. The Mission districts are as follows: (*a*) The Western begins at the Baxter River, embraces the Fly and the Katau Rivers, and ends at the Aird River. This is under the care of the Revs. S. Macfarlane and Harry Scott. The headquarters of this district are not situated on the mainland, but at Murray Island, where natives are instructed and sent to the coast to open mission stations. In this institution many industrial arts are taught, and a schooner for mission purposes has been recently launched, which was built by the students under the direction of an English boat-builder. (*b*) The Central District begins at the Aird River and ends at Orangery Bay, having Port Moresby for its head-quarters, and the Revs. W. G. Lawes and James Chalmers are at the head of this district. (*c*) The remaining district extends from Orangery Bay eastward, and is under the care of the Revs. E. B. Savage and W. Sharpe. At Port Moresby is a college and

school, whereat native teachers are trained for the purpose of carrying out mission work.

'There are thirty South Sea Island and ten New Guinea teachers, located at as many stations. These stations form a chain from East Cape to Maclatchie Point, and then again on the Fly River and to the west of it. Although the whole of that coast-line is not actually occupied, the gaps are being rapidly filled up. Between the two places mentioned above there is only one gap, namely Cloudy Bay, where the natives are not on friendly terms with the teachers. At each station the mission teacher has a large house and a garden, also a whale-boat; at the majority of the stations there is also a church built.

'It would be impossible to define the area over which the influence of Mr. Chalmers and Mr. Lawes, as well as of the native teachers, extends. One positive result of the labours of the Mission is, that they have succeeded, not merely in opening up communication with the natives along nearly the entire littoral of the Protected Territory, and far into the interior as well, but, what is more important, they have inspired those natives with confidence. Had the results been reversed, and the natives rendered aggressively hostile or suspicious, none but armed bodies of men could have ventured into the interior, nor could single individuals have cruised from point to point along the coast in fair security. Under the present conditions, a single white man, unarmed, can go for fifty miles into the interior from any point between Port Moresby and Hula, in perfect safety.

'The successful results attained by the Mission in

this respect are due, partly, to the special qualifications for the work possessed by the Revs. W. G. Lawes and J. Chalmers. The former has acquired a scholarly mastery of the native language, has compiled a grammar and dictionary from an unknown language, and has organized a body of interpreters. To his efforts are due the possibility of being able to carry out investigations and enter into explanations with the natives. The latter, by his energy and enthusiasm, by his courage and tact, has not only overcome native shyness and distrust, but wherever he has gone he has upheld the moral superiority of the white man, and inspired even the wildest barbarian with trust and confidence.

'Success is also partly due to the native teachers, who, frequently with their lives in their hands, have been pioneers to break down native superstitions, and their usefulness from a political point of view is very considerable. To their devotedness and zeal is due the fact that Europeans are able to go with tolerable security into places which otherwise must have remained sealed to any but armed forces. By their means, moreover, the natives might be induced to undertake cultivation. They are excellent gardeners themselves, and have cultivated limes, Papau apples, pine-apples, oranges, potatoes, etc.'

The following letter was written by Sir Peter Scratchley, on board the 'Governor Blackall,' to Lawes, on September 21, 1885—

'I am sorry I could not call upon Mrs. Lawes and yourself before my departure, to say good-bye, and to again thank you for all you have done for the Government. I cannot tell you how much and how highly I

appreciate your kindness, not only with regard to Romilly, but also in taking in Musgrave. We owe you a debt officially and privately which cannot be repaid.

'I was very glad to read your letter about the killing of white men. It will be productive of good. I should be glad if you could arrange for six copies to be sent to me from Sydney. The Australians as a people are humane, and if appealed to will not tolerate injustice towards the black man; but they have to be educated, and a public opinion on the subject has to be created. Your letter will be a good beginning.'

CHAPTER XV

THE CARE OF THE CHURCHES

Correspondence between Lawes and Chalmers—A 'Weekly Times'—Condition of the Churches—Visitation—The Hon. John Douglas—Difficulties at Initiation of British Rule—Relations of Natives to the White Race—Lawlessness in Remote Districts—Murder of Tauraki—Adventures of Elekana—A Noble Aspiration—Strain on Lawes—Arrival of the Rev. Albert Pearse—And of the Rev. Archibald Hunt—Home Farewell to the Rev. H. M. Dauncey and the Rev. F. W. Walker—Lawes on News from Home—'Help may come too late.'

CHALMERS'S furlough had been long overdue, but it was still further delayed. Sir Peter Scratchley, when planning his first series of journeys to get into touch with the natives, and to gather such general information as would enable him to establish British rule, expressed a strong desire that Chalmers should accompany him, and again the much-needed rest was put off. At length, after twenty years' absence from his native land, he left New Guinea in May, 1886, but in fifteen months was back again at Port Moresby.

The correspondence between the two missionaries during this period showed how sacredly close their friendship was. Lawes wrote to Chalmers every Saturday evening. His long and 'newsy' epistles might have been called the New Guinea *Weekly Times*, only they were not intended for the public. They demonstrate two things. The news supplied shows that

Tamate's main interest in life was wrapt up in the concerns of Papuan society, semi-savage or wholly savage as it was, and that 'Misi' was so observant of every detail of the passing hour on that coast, that he was able to keep his comrade informed about everything. Each letter had its Personal column, its Government column, its Health column in which the word fever so frequently occurs, and its Church news.

The news of the Churches was not satisfactory at this time. The promise of 1882 was not being realized. There were fewer inquirers. The services were fairly well attended, and education was advancing slowly; but the tide of spiritual interest in the preaching was apparently ebbing, and baptisms were less frequent. The Mission was suffering through lack of English workers to superintend the different districts, and when the staff was still further weakened by the departure of Chalmers for his temporary absence, the responsibility which fell upon Lawes was a very heavy one. The Rev. Watson Sharpe had been appointed to assist on the mainland, but he had hardly put his hand to the plough when illness compelled him to return to the Australian coast, where he died.

For more than a year, Lawes's translation work and his training of young men received little sustained attention. The whole coast line from the Aird River to East Cape was under his care, and he endeavoured by visitation to advise and encourage the Polynesian teachers, who were in charge of the stations.

His journeys along the coast were full of interesting incident. During one of his visits to Dinner Island he first met John Douglas, who after Sir Peter Scratchley's

death was appointed acting Commissioner until a permanent selection was made. Those who knew the Hon. John Douglas will not be surprised that both Mr. and Mrs. Lawes were favourably impressed by him. This venerable public servant was one of Northern Queensland's prominent benefactors, a genial man, a Christian man, a wise counsellor. The responsible position he held as Resident at Thursday Island, Australia's farthest sentry outpost, made it difficult for him to act also as Administrator for New Guinea, but notwithstanding the dual responsibility, he rendered good service to the Protected Territory.

To missionaries, Polynesian teachers and natives, the initiation of British rule caused temporary difficulties, which were inevitable. For a time the new *régime* was not properly understood. The missionaries had been of necessity the only guides to whom teachers and natives could look, and what the new authority involved could only be discovered by experience. When Mr. Chalmers was in London, he was asked to enter the service of the Government. His exceptional knowledge of the natives and of the teachers who were in charge of the village schools, as well as the Churches, would have given him a great advantage, in helping the Administrator to bridge the gulf between the old state of things and the new. But nothing would induce him to give up missionary work. The place which Tamate filled in the hearts of the Papuans is shown by a sentence in one of Lawes's letters: 'We have just had our Saturday night prayer-meeting, and you were not forgotten at it. No native ever prays in public without praying for you.'

I have already referred to the fact that when

Sir Peter Scratchley made his first survey of the country he had been sent to govern, he had Chalmers by his side. Lawes was not with him on those journeys, but he had supplied at the General's request a Memorandum on the natives of New Guinea. It was one of the most valuable papers he had written. The whole of it cannot be reproduced in these pages, but of the eight different subjects he deals with, his words under the heading 'Future Relations of Natives and White Race' must be given.

'The future relations of the natives to the white race will need the constant control and supervision of the Government.

'(*a*) Wherever there is native produce of commercial value, trading stations might be established at once, and in every way encouraged. Trade, however, would be crushed almost at its birth, if prices are left entirely to the discretion of the trader, who is only anxious to make money and be gone. While the Government would protect "fair and honourable trade" it might be necessary to see that it really was both fair and honourable. This could not be open to greater objection than factory legislation in civilized communities, which fixed the hours of work, and the age at which it should begin. English law protects the poor from the usurer and pawnbroker, by fixing rate of interest, etc. The natives of New Guinea will need the same protection which the law gives to the young and weak in factory towns, and to the poor and defenceless everywhere.

'(*b*) Agricultural work might be stimulated by Government stations in different districts, through which

new plants might be introduced and their cultivation encouraged. It must be remembered that the natives are very conservative, and need pressure of some kind before they will cultivate a new plant, even though it be a welcome addition to their food supply. The desire for European manufactures is not strong enough to make it a stimulus to work that it may be gratified. In the South Sea Islands civilization and Christianity have created new wants which necessitate work, and both natives and traders have been benefited. But New Guineans have not arrived yet at that stage. They do not care sufficiently for shirts and calico to work for them, and their wants in the hardware line are soon satisfied. No dependence can be placed on the natives for constant labour. They are not by any means a lazy people, but they have a great aversion to regular continuous work, and nothing we can give them is valuable enough to them to overcome that aversion.

'(*c*) I am not sufficiently acquainted with the system in vogue in Java to express an opinion on it; but any plan which is dependent on native chiefs for its success will be a failure, because there are really no chiefs to carry it out. The natives are not accustomed, as they were in Fiji, to work for their chiefs, or to do any public work by tribe or village. They are not accustomed to work at the bidding of the chief.

'(*d*) In the purchase of land from the natives, the present scheme of restricting it to the Government is as wise as it is necessary. Large plots may in some districts be acquired without injury to the people, but it would be a mistaken policy to deprive them of their hunting grounds. The custom of burning the grass

for hunting would prevent such land being used for grazing purposes. Any large plots purchased by the Government, and leased by them for sugar or other foreign produce, would need the importation of foreign labour for their cultivation. The introduction of strangers, whether from other parts of New Guinea or other islands, will always be productive of anxiety and trouble. Small plots of land might be more easily obtained almost anywhere. The natives are an agricultural people, but they are superstitious followers of their fathers, and it will be very difficult to get them out of the rut of many generations. A paternal Government might, however, gradually wean them from old customs, and introduce better by the establishment of stations under the management of men who would win the confidence of the people. It will be easier to lead them than to drive them.

'(*e*) The plan above suggested will be slow in its results, but progressive. Two courses are open to the Government in relation to the native races, either (1) utilize, encourage, and strengthen all that is good and capable of improvement in the native life and habit; or (2) put the natives on one side and try to develop the resources of the country according to our own ideas, without dependence on the natives at all. The latter may produce results more quickly, but the nature of the climate and character of the country are such that I doubt the permanent success of such efforts. The former is to me the more hopeful and promising, but it will be very slow. It is impossible to bridge over the space between the first and nineteenth centuries. No Acts of Parliament nor Orders in Council can change

the position of the people or force their growth. Even in Java under the Dutch system, "the Government expended capital for years before any return was obtained." All growth requires time, but I see no reason why British rule should not succeed in New Guinea, and prove a benefit and blessing to the native as well as to the alien race.'

What is contended for in the above Memorandum was still further amplified in a letter he wrote about the same time to the London *Times*.

While missionaries and statesmen were discussing a code of new laws, the lawless condition of the past was still dominant in remote districts. The murder of the Rarotongan teacher Tauraki afforded painful evidence of this. He was one of the most intelligent and energetic teachers on the Society's staff. He could read and speak English well, and had gained great influence over the wild natives of Motumotu. The circumstances of the massacre are thus described by Mr. Lawes—

'About twelve miles inland of Motumotu, on the Williams River, is the large village of Moviavi, inhabited by a different tribe, and generally hostile to Motumotu. Three years ago Mr. Chalmers, Mrs. Lawes, and I went from Motumotu to Moviavi. From that time until January last there has been peace and frequent intercourse. The peace was broken in January by Motumotu treacherously killing nineteen Moviavians. Since then they have been lying in wait for each other, after the New Guinea fashion. Three weeks ago the leading men from each village met, and made formal peace; but as it was not ratified by

compensation for those who had been killed, it could not have been believed in by the natives.

'The teacher, however, seems to have trusted to it. The following week he went in a canoe with his wife, child, and some natives to an island about halfway to Moviai. They went to make sago, and slept two nights on the island. They had started to return, and were suddenly surrounded by a number of Moviavi canoes, full of armed men.

'Tauraki tried to reason with them, but they were too excited to listen. The answer was a flight of arrows, which Tauraki said were "all the same as rain." The five Motumotuans with the teacher were all killed, and he, his wife, and adopted child were badly wounded and left for dead.

'From noon until dark they lay in the sun with no water to drink. Tauraki was able to draw out all the arrows from his wife and himself. He had seven and she six. He tried to paddle the canoe, but had not strength. After dark some Motumotu boys, who had been with them, but who were away fishing at the time of the attack, came stealthily back and took the canoe back to Motumotu. They arrived at midnight.

'A Norwegian gentleman, Mr. Edelfelt, with his young English wife, have been residing for some time at Motumotu, to try and open up a trade with the natives. They received the teacher and his wife into their house, and nursed them as kindly as if they had been their own brother and sister.

'Tauraki only survived two days. The child was dead when they arrived. When we got back to Motumotu they had been long buried, but the wife,

though weak, was out of danger. The arrows here are not poisoned. We brought her away in the "Ellangowan," and left her in the care of the teacher and his wife at Hall Sound. The Motumotu people were very friendly, and cried over the wounded woman with real sorrow.'

Tauraki's father was Elekana, the hero of the story of the evangelization of the Ellice Islands. By an ocean current in a small canoe, he was, with eight companions, carried fourteen hundred miles away from his native island. For eight weeks he subsisted upon the cocoa-nuts they had in the canoe and such fish as they were able to catch, quenching their thirst with the rain they were able to secure. At length they were cast upon the barrier reef of a small island, several were drowned, but Elekana was amongst those who reached land. They had drifted to a heathen island, one of a group ; and of that group Elekana became the pioneer of Christianity. When I was in New Guinea in 1897, Chalmers gave me a letter he had just received from Elekana, in which he begged to be allowed to go to New Guinea, that he might spend the years of his old age amongst the people who had murdered his son. I have this letter and Chalmers's translation of it amongst my treasures.

The strain of the heavy responsibility which rested upon Lawes during his colleague's absence and the smallness of apparent results had, in hours of over-weariness, a depressing effect. The fact that Government officers, excepting Mr. Douglas, only very occasionally attended the services, had the effect of lessening the influence of the services upon some of the natives. He

speaks of the wheels dragging heavily, of there being no life or enthusiasm, and of the need which existed for a baptism of the Holy Spirit. 'If you could only,' he wrote to Chalmers, 'bring out with you a dozen young men of the right sort, perhaps they would infuse new life into the work.' The reinforcement pleaded for was certainly at this juncture sorely needed, and it was not very far off.

The Society's *Chronicle* for October, 1887, makes the following announcement: 'On Tuesday, September 13, a private telegram was received by friends of the Rev. James Chalmers despatched from Sydney, in which Mr. Chalmers says that he was leaving that day with the Rev. Albert Pearse, four native teachers and their wives. They were crossing to New Guinea in the "Ellangowan," all were well.'

Lawes had despatched the 'Ellangowan' with instructions to the captain to wait at Cooktown, and on September 22 she was back at Port Moresby, and Lawes had the great joy of greeting not only Chalmers, but another helper also who was to become a tower of strength to the mission staff.

Mr. Pearse brought to the work of the Central district a ripened experience of the Society's Polynesian fields. From 1870 to 1887 he had laboured principally at Raiatea, where he had charge of the Institution for training native agents. He had prepared a Bible dictionary in the Tahitian language, and was himself an amateur printer. It was a day of bright promise for Kerepunu when he settled there.

For the story of Chalmers's doings when he got back to his much-beloved savages amongst the swamps and

on the rivers of the New Guinea coast, the readers of these pages must turn to his Autobiography. He came back from the English Churches with a more passionate enthusiasm than ever; and visited as soon as he could the murderers of Tauraki to make friends with them. With the fearlessness of a strong faith he faced dangers which were only too real. One of the memories which he brought with him from England, which helped to steady his courage, was the remembrance of the monthly prayer-meeting at the Mission House in London, of which he wrote: 'The prayer of faith is being answered. The greatest power of the Mission House is that monthly prayer-meeting.'

Almost simultaneously with the reinforcement of the mainland staff the Torres Straits and Western district was strengthened by the arrival from England of the Rev. Archibald E. Hunt. Mr. Macfarlane went to England in 1885, rendering good service in Australia *en route*, by his earnest appeals to the Churches. In Adelaide his story of the Mission of which he was, in association with Mr. Murray, the earliest pioneer, awakened much interest. It was in connection with this visit, that the late Mr. John Howard Angas gave his first large contribution toward the evangelization of New Guinea. The Rev. Harry Scott was left in charge at Murray Island, but failing health compelled him to retire in 1886. A year previous to this, he had been joined by the Rev. Edwin Bentley Savage, with whom Mr. Hunt became associated, and in their hands excellent work was done.

A year later other appointments were made, and this time for the strengthening of the Central and

Eastern districts on the mainland. The following account of the Board room meeting is extracted from the Society's *Home News* :—

'The Foreign Secretary then introduced the Revs. H. M. Dauncey and F. W. Walker, of Cheshunt College, who were going out to New Guinea, to be associated with the Rev. J. Chalmers. They had been appointed to responsible and anxious work in a deeply interesting Mission, which Mission was also a marvellous illustration of the power of the Gospel. Yet they could not but look with special anxiety at the work and at the future of New Guinea, now that the island had come within touch of a European Power. It was necessary that the workers should be men full of the Holy Spirit and of wisdom ; and the Directors, thankful for the College reputation and warm approval of the tutors regarding Messrs. Dauncey and Walker, were sending them forth with warm confidence in their characters and in the grace that had already been manifested in them. In conclusion, Mr. Thompson urged the importance of education, and said the Directors would be prepared to do all they could to advance it wisely in New Guinea. The Chairman wished the new missionaries God-speed and great success in their work. Mr. Walker expressed thankfulness for having had the opportunity of studying under such an excellent president as Dr. Reynolds, and said he and his colleague would seek to work with a single eye to God's glory Mr. Dauncey manifested his joy at having received his marching orders. It was the dream of his boyhood to become a missionary, and when the Directors had asked him if he would leave his sphere of work for them to

decide, he had written "Yes," but had added, in the firmest possible hand, that he desired to go to New Guinea.'

How effectively and powerfully Lawes could write, the following letter will show. It is inserted, however, not as an example of his writing, but because it contains a message and an appeal, which are as timely and urgently needed to-day, as when the words were written twenty-two years ago.

'To the Editor of the *Nonconformist and Independent.*

'SIR,

'I returned a fortnight ago from a voyage of three hundred miles along the coast of New Guinea, during which I had visited all our old stations in this branch of the Mission, and started some new ones. Old and new number altogether forty-four; but we had to pass by a hundred villages where we could begin work to-morrow if we had men and means. I came back saddened. I had seen much to rejoice over, and for which I thanked God; but I had seen such an extent of desert ready for the plough and the seed, but for which no ploughman or sower was forthcoming.

'I reached home and found a bulky English mail awaiting me, with newspapers for the "merrie month of May." I read my letters first. There was one from the Mission House in reply to one of mine asking for help. Yes, our good secretary said, he hoped to increase our staff by one. But they were sorry they couldn't increase my resources; the funds would not

admit; my case was only one of many, etc. So I took in my belt one hole and sat down to read the missionary addresses at the May meetings.

'I was glad to see so much appreciation of our present position. I read with delight Mr. Glover's address, all aglow at this distance with living fire, and some others, too, which were full of faithful rebuke and earnest exhortation. But, sir, the missionary meetings and the general tone of the proceedings were far too full of gratulation and rejoicing for the impressions I had brought back with me. We have been congratulating each other too long, and shouting victory before the citadel is taken.

'It is a piece of good old advice "Not to halloo till you are out of the wood." We have done a deal of hallooing (see reports of Exeter Hall meetings for last twenty-five years), but we are not out of the wood by a long way, and it is only now and then that we get a glimpse of light through its gloomy depths.

'There is a great sameness in the reports of missionary meetings since I began to read them. Thirty years ago we were told that "Hindooism was shaking to its foundations." I see it is reported to be shaking still. Is it going to fall, or is it only swaying in the wind, like the tall chimneys in the North of England? But would it not have fallen long ago if the Church, instead of shouting victory, had marshalled her strength for the siege?

'It is said that "Superstition is tottering to its base." I hope it is; but here in New Guinea it rears its head like a solid mountain, without a sign of convulsion.

But the Church has a lever strong enough to move it if she would only put her power in the right place. It would be a refreshing novelty to exclude the past from our Exeter Hall meetings ; to drop talking about what has been done, and deal for once with what is yet to be done. We are none of us likely to forget what we have won by the sweat of our brow or the strength of our sword ; but there is some danger lest we should think our extended boundaries enclose the world. The report could deal with what might be and what ought to be—its pages full of a description of land yet to be possessed. The treasurer's account of what was wanted, and of stipends raised to their proper proportions, would be profitable reading. An appendix of ten pages would be ample to report funds, missionaries, and work as it is.

'Whatever you do, Mr. Editor, don't head this letter "A Groan from New Guinea." I am not a croaker ; but this extremity of the Christian organism really needs the life which a more vigorous heart would give. There is a class of men in these parts called "Verandah men." They can talk well, but are not distinguished for love of work. They like a long Indian chair on a broad verandah, with a good cigar and a glass of something to drink. From that position they can see a good deal that is going on, and take a great interest in passing events, so long as they are not disturbed. Is the class unknown in your Churches, and on your committees? We can dispense with balcony applause if these will only leave their long easy-chairs, and come down to the help of the army which is faint, yet pursuing.

'In every part of the world victory is almost within our grasp. We signal and telegraph for help; but help may come too late, as it did to Gordon in Khartoum.'

CHAPTER XVI

BRITISH SOVEREIGNTY

Four Eventful Years—Proclamation of British Authority—The Hon. John Douglas on the Work of Native Teachers—Letter from Teina-ore—His Appeal—Arrival of Messrs. Dauncey and Walker—First Day Ashore—Church and Home Life—Sir Wm. Macgregor's Administration—Arrival of other Missions—Division of the Field—A Church for English Residents at Moresby—A Missionary Meeting—Lawes on the Early Stages of British Administration in New Guinea.

THIS chapter must cover four eventful years. Mr. and Mrs. Lawes who had been South for a short change, and to see their sons, were back again at Port Moresby in time to be present at the Annexation Ceremony. The event was thus described in a letter sent to the Foreign Secretary of the London Missionary Society—

'The long-expected proclamation of British Sovereignty was duly performed on the 4th inst. (September, 1888). British New Guinea is now a part of the Queen's dominions, and the people of it are as much her subjects as you and I. On the morning of that day, the "Harrier," with Tamate on board, left for Thursday Island, so that, to our regret, he was not present at the inaugural function. There was not much display, and it was well that there was not, for flag-hoisting must seem to the natives to be a white man's amusement.

The function of the 4th was the tenth at which I had been present in New Guinea. It is getting monotonous.'

The Letters Patent containing the New Administration instructions were read, the oaths of allegiance and office were administered, the royal standard was hoisted, the *feu de joie* fired, by a company of Marines from H.M.S. 'Opal,' and the white subjects gave three cheers for the Queen. Then, to the great surprise and evident pleasure of Dr. Macgregor, a little group of well-dressed New Guineans, standing like loyal guardians at the base of the flagstaff, sang with great heartiness, if not in very good tune, one verse of the English National Anthem. This was the mission students' contribution to the function, by which they, and the native races of Papua to which they belonged, were brought under the permanent rule of the British Empire.

No better man than Dr. Macgregor could have been found for the difficult task which was awaiting him, and by his wise experience and steady hand the foundation-stone of British Sovereignty was well and truly laid.

The Hon. John Douglas, who acted as Administrator prior to the annexation of the territory, left on record the following testimony respecting the work done, not by white missionaries only, but the native teachers: 'A great and noble enterprise has been conducted by a set of most self-sacrificing men, who have carried the message of Christ to a savage race of inhuman murderers. The first stages of this transmutation have been effected at the cost of a great sacrifice of life among the devoted South Sea Island teachers, who have been the chief instruments in the partial

conversion of these interesting though blood-thirsty savages.'

This volume, which contains so many extracts from letters written by the English missionaries, would be very incomplete without one typical letter from a Polynesian. Teina-ore wrote thus from Aroma in 1887—

'To the Church and Deacons, and Children; to the King, Governors and People on Raiatea, Tahaa, Porapora, Maurua, and Huahine! Salutations. Dear friends, may we be blessed by meeting one another by means of this letter, through the love of our Lord Jesus Christ, the Author and Finisher of our faith. Amen.

'I, Teina-ore, am going to give you the New Guinea news. This is what has happened among us during the past year. Our sister Amaaura has just fallen asleep; her death sleep began on the 14th. On the 15th, Taui died. It was useless for me to make a boat journey to Amaaura's village, for it is two hundred and four miles distant from my own village. When Taui died, I put a shelter over the grave, and then enclosed it by a wooden fence. After that I brought away the few things they had left behind, and gave them into the hands of the English missionary, who will send them back to their relatives in the islands. And the little girl, too, of poor Taui, I took her to Mr. Lawes, and he took charge of her. Thus you see Amaaura is dead, the wife of Teina-ore is dead (his own wife), and Taputu's wife is dead also. Four of us have died recently, but you must not think we are the only ones; a very large number of teachers have died through sickness, four Tahitians, two Samoans, four Savage

Islanders, one Rarotongan and one Lifuan (twelve in the year). Twenty-nine teachers are left; the wives of twenty-four are living, making fifty-three in all.

'And now my kindred at Raiatea, I ask you this, "Surely we are not to be the last to come to New Guinea from Raiatea?" O friends at Raiatea, if any one should say: "I will go to New Guinea as a substitute for the dead," don't let your hands hang down, but hold up your hands (and support him). New Guinea is being harvested. Some ungathered fruit is dropping off the tree. The vine has been pruned. Seed is growing. O friends at Raiatea, look with your own eyes at this field, wherein the ground is digged and softened. Make the Mission Institution grow once more. Send to us here in New Guinea reapers for the harvest. Be up and doing. Don't sever the rope by letting the Institution fall through. The Gospel rain is falling now. Men are coming over to God, and oh, nearly all the missionaries are dead. O Raiatea, now you must go forth and collect fresh men for the Mission Institution. This is the request I send to you, O people of our islands. Your affectionate son, Teina-ore at New Guinea.'

Such are some of the Maori (Central Polynesian) men who have made the story of New Guinea's evangelization sacred history. The following words are more than justified: 'Even the great Apostle of the Gentiles, looking down from his eminence of race, culture, intellect, upon these simple, credulous, but God-inspired South Sea Island teachers, would not be ashamed to call them brethren.'

Teina-ore's appeal, so poetic in its diction, so

pathetic in its feeling, so confident in its faith, entreating his countrymen not to lose heart because some have fallen, but to replenish the Missionary Institution at Raiatea with new missionary students, so that the vacant places may be filled, is an appeal which might just now be read with great advantage in all English-speaking Churches.

The coming of the two new missionaries, Messrs. Dauncey and Walker, at the end of 1888, must have been a most welcome event at the Port Moresby Mission house. Interested as Lawes and his wife were in the natives, and busy as they were day by day, there must have been times when they thirsted for the social life and Christian fellowship which intercourse with English brethren alone could supply; and two more genial companions could not have been found than these Cheshunt College students from London. Some interesting sketches of New Guinea in general, and Mr. Lawes's home in particular, were contributed to the *Walsall Observer*, from which we extract the following account of their first day ashore:—

'Dinner was served at Mr. Lawes's house—a long, narrow building, containing four small rooms, but furnished all round with a verandah, either side of which could be used as a dining place, according to the direction of the wind. That evening the table was laid on the side overlooking the bay. "The sun," writes Mr. Walker, "was low in the west as we sat down, and the rich glowing tints which are the glory of tropical evenings were already stealing over the sky. A cool, pleasant breeze was blowing over the bay, which is a lovely sight from the top of the hill. The village

lay below us, with the curious houses, built on piles, standing far out in the water. A crowd of merry children were splashing and chasing one another in the sea, having a last game before dark. Their laughter was pleasant music for our dinner hour. These children laugh a merry, rippling laugh, as delightful to hear as that of any English child.

'"Dinner under such circumstances was a romantic treat. I often found myself looking over the bay, or watching the children, or gazing at the changing loveliness of the sky, or drinking in one or another of the distracting delights of earth or sky, instead of passing the salt or mustard to my neighbour, or responding to the kind request of Mr. Lawes to take a little more kangaroo, or some sophisticated tinned meat or other. However, don't misunderstand me; I ate a good dinner, though I fear I failed occasionally in the matter of politeness. We were waited upon by three bright-looking native boys, about fourteen or fifteen years of age, as tall as those in England two or three years older. They seemed very proud of their duties, and did remarkably well, reflecting great credit on the teaching of Mrs. Lawes."

'After dinner the station was inspected. First, at the western end of the compound were the houses of the twelve married students who were being trained as native teachers—built, like the native houses, of grass, and thatched with palm leaves. Next, the school-house, a large, weather-board building, with corrugated iron roof, having a little room partitioned off at each end, one as Tamate's study, the other as Misi's. In the latter, the scene of Mr. Lawes's translation work,

were lexicons, commentaries, and voluminous manuscripts, spread out upon a long high desk, with the work in progress. In one corner was the dispensary, also under Mr. Lawes's control, and used by him to good purpose. The cook-house, the boys' quarters, two little bathrooms, "bachelors' quarters"—at the eartern end of the compound, with a flagstaff in front of it—Ruatoka's house and garden; the main store, stocked with flour, rice, trade tobacco, and general goods for the use of the teachers; the church, of wood, with corrugated iron roof, and capable of holding between 500 and 600 people; and the lower school, at the bottom of the hill, were all visited in turn.

'Then, at seven o'clock, the bell was rung for evening prayers in the Motu language, and the native domestics, nearly all boys and girls, gathered on the verandah with hymn-books and Testaments in their hands. First a hymn in "native" was sung, and if the harmony was to English ears a little lacking in sweetness, the dusky singers deserved praise, considering that singing was a comparatively new art in the land, having come in with the missionaries not many years before. The method resembled that of the Jubilee singers, one girl making the start and the whole party taking up the strain a little later. Next a chapter of the New Testament was read verse by verse, in turn all round, Misi beginning; and one of the older boys, who was called upon by Mr. Lawes, offered prayer. To the new-comers his utterances were, of course, unintelligible, but they afterwards ascertained that in an artless, simple, earnest way, without the slightest prompting, the lad thanked God that the young men

had come from the land far away over the sea, to tell the New Guinea people about Jesus Christ. They were, he said, very dark and very sinful, and he prayed that many might receive the message, and come out of the darkness into the new light. He closed with the Lord's Prayer, in which all joined. The Europeans remained on the verandah after the others had withdrawn, chatting and planning. The moon had by this time risen, and lit up the waters of the bay and the distant line of islands with a new beauty.'

The readers of these pages will be glad to have this sketch of church, institution, dwelling-house, bachelors' quarters, cook-house, and boys' quarters, and especially the peep into the translator's sanctum, with its lexicons, commentaries, and manuscripts. The task which was being pursued in that room was exacting just then the most strenuous effort of the missionary, for the time was drawing near when he hoped to be able to take to London the completed manuscript of the New Testament.

Only the outstanding events of this period can be referred to. Sir William Macgregor, with tireless activity, threw himself into the work of developing effective Government control in the different districts. The missionaries were not long in discovering that his term of office was to be marked by paternal regard for the well-being of the native population. From the first he took an active interest in the village schools conducted by the Mission. His unbounded energy enabled him in a very short time to acquaint himself not only with the coast-line of the Possession, but to cover also much of the hinterland. Before his first year

in New Guinea closed, he had climbed Mount Owen Stanley, and at an altitude of 13,000 feet had stood where man had never stood before.

The time had now come when other missionary organizations were to share with the London Missionary Society the responsibility of evangelizing British New Guinea. At an earlier date than this, a Roman Catholic Mission had been established at Yule Island. In 1885 the Sacred Heart Mission of the Roman Catholic Church, under Bishop Verjus, occupied Yule Island with a view to extending operations on the mainland in the direction of St. Joseph's River. In 1890 two new Protestant missions commenced work, one on the mainland and the other on the adjacent islands. The circumstances under which these missions were inaugurated were described by Sir William Macgregor in his Annual Report to His Excellency, Sir H. W. Norman, Governor of Queensland. The report is dated October 15, 1890, and the paragraph referred to is as follows: 'Both the English Church and the Wesleyan Church have decided to take up work in the Possession. The Rev. A. A. Maclaren visited New Guinea on behalf of the former, and the Rev. George Brown on behalf of the latter. These gentlemen met the Rev. W. G. Lawes and the Rev. James Chalmers at Port Moresby, where they resolved to divide the field of labour, so that the Wesleyan Mission should occupy the whole of the Louisiade and Dentrecasteaux groups of islands, and the part of the mainland from East Cape to Cape Ducie; the Anglican Mission the whole of the north-east coast from Cape Ducie to the northern boundary; the London Missionary Society all the south coast, excluding the

portion taken up by the missionaries of the Society of the Sacred Heart. This is as good an arrangement as could have been come to. The two new missions were happy in their selection of their representatives for the settlement of these matters; and it can be seen that the veteran missionaries of the original missions have met their fellow-workers in the most generous spirit, seeking only the best interests of the native population.'

The men who entered into this covenant formed a striking quartette—George Lawes, George Brown, James Chalmers, and Albert Maclaren. It was a privilege to know any one of these, and I was permitted to enjoy the friendship of all of them. In Albert Maclaren the ecclesiastic was overshadowed by the spirit of Christian brotherhood, and, High Churchman as he was, the common tie of Christian faith was in practice his standard of communion. His early death had a paralyzing effect upon the new mission, but there were others ready to take up the lead. George Brown's close friendship I have shared since we first met and laboured side by side in Samoa in 1863. This veteran, a man of prodigious and tireless energy, is still living and working. The story of his experiences, which he is now writing, will be a great contribution to our present-day missionary literature. In that council at Port Moresby he represented the great work of the Methodist Churches in the South Sea Islands. The extension of that work to New Guinea was a natural growth.

In 1890, Mr. Lawes inaugurated a movement for the erection of a church at Moresby for the English residents. A town was being gradually developed around the Government Offices, to which the name

of Granville West had been given ; and in a prominent and central position, on land leased to the London Missionary Society, a neat wooden structure was erected. Subscriptions had been collected in Melbourne, Sydney, and Brisbane, and from the English residents in New Guinea. The building was designed gratuitously by Mr. H. C. Kent, a Sydney architect. When the building was ready for use, a variety of circumstances had brought together several missionaries who either at the opening service, or on the Sundays immediately following, were able to take part in the special services. The preachers were Revs. James Chalmers, A. A. Maclaren, George Brown, and F. W. Walker. On the first Sunday when the Dedicatory Service was held, the Rev. A. A. Maclaren read the prayers, the Rev. H. M. Dauncey read the lessons, and the Rev. W. G. Lawes, through whose initiative the Church had been erected, offered the prayer of dedication.

Before leaving for England to superintend the printing of the Motu New Testament, Lawes made an appeal to the Churches of the Port Moresby district to contribute such help as they could towards missionary work, and he had the joy of presiding over the first missionary meeting in New Guinea. In more senses than one, it was a novel meeting. The Society's monthly *Chronicle* for February, 1891, contained a report written by the Rev. C. W. Abel. Mr. Abel had only been six days in New Guinea when this meeting was held. The reading of the following letter, while it will give a further insight into the labours of Mr. and Mrs. Lawes, will serve as an excellent

introduction of the young missionary whose subsequent work has been one of the most prominent features in the further development of the Mission.

'I arrived in New Guinea just in time for the collection. Upon this occasion the native of Port Moresby, and the villages worked from this centre, were asked to make their first contribution towards the funds of the London Missionary Society, and indirectly towards the work being carried on in their own country, amongst their own people.

'About nine o'clock in the morning the people gathered together in the church. Fully 500 natives were present, and the building seemed to be well filled. It is hard to say how many the Port Moresby Church will accommodate. The people sit on the floor here. They have a convenient way of folding up their legs and then sitting on top of them, and this economized space by doing away with the necessity for chairs. I have never faced such a congregation before. Towards the front the people were simply but decently dressed. Many of them were young men and women who are being trained for native teachers in the Mission School. You had only to look a few yards behind them to see the naked savage sitting almost motionless, and looking just a little hideous in his grotesque ornamentation. To look from one man to another was to see what has been done, and what can be done, for these people by the Gospel of Christ.

'During the meeting three or four hymns were sung. The services of an instrument for accompaniment are dispensed with in Port Moresby. The

remarkable singing of these people would not be improved, if any attempt was made to assist it in the usual way. Some tunes, which have been familiar to me since I was a child, are only just recognizable as they are sung by the natives. When a new hymn is introduced here, the plan seems to be to sing the tune over a few times, and then the natives work it sufficiently out of shape to make it musical to their ears, and agreeable to their peculiar taste. They do not sing in unison, and yet it would puzzle any musician to write down their harmony.

'Mr. Lawes addressed the people after two hymns had been sung, and a portion of Scripture read. It was a unique collection, and the amount realized represented the joint efforts of a large number of people. It was no easy matter to make a collection of this kind. Some of the things are of considerable bulk. Many of the spears are over twelve feet long; and the drums and shields of the Papuans are not to be collected on a plate.

'After the contributions had been received, Mr. Lawes called upon each of the delegates in turn to address the meeting. They appeared to speak without hesitation; but probably this was because I was unable to understand what they were saying. I might have thought them less eloquent if I had been able to follow them more intelligently. Sometimes their gesticulations gave me an occasional insight into the nature of their remarks. You only wanted eyes to follow the thought of a man who, in the course of his speech, would pick up one of the spears and brandish it wildly over his head, without in the least alarming the people

at whom it was pointed. The day when these weapons were used for the destruction of human life is passed, so far as Port Moresby is concerned. It must have been exceedingly gratifying to those present who have worked here ever since the Mission was commenced, seventeen years ago, to witness the great change which their influence and teaching have wrought in the minds and over the lives of these people. The whole service lasted a little over two hours; and, as many of the people had already attended the usual six o'clock meeting the same morning, it was a matter of surprise to me that they listened to the end with such marked attention and interest.'

When Sir William Macgregor's first Annual Report was published, Mr. Lawes wrote to the *Times* (August 11, 1890) calling the attention of the public to this full and valuable statement respecting the Possession. 'After the works of imagination and letters of romance which have been written in this country of a golden name, it is refreshing,' wrote Mr. Lawes, 'to read the plain statement of facts and results of actual observation contained in the present report. It is not my province nor my wish to review the report of the Administrator, but I should like to emphasize some portions of it and call the attention of the public to some points on which misapprehension exists.' Various matters were dealt with, and the letter concluded with the following paragraph :—

'British rule has been begun in New Guinea under very favourable circumstances. May we not hope for greater success than has hitherto attended British attempts at governing barbarous races? New Guinea

is particularly fortunate in having a man as her first Administrator who is thoroughly conversant with the habits and customs of similar natives in other parts of the world. So long as he remains in office native interests are safe, and all native rights will be conserved. It is a great and noble work to establish the basis of law and government among such a people as this. I trust the Administrator may remain long enough to lay securely a foundation upon which others with less experience may safely build. Everything depends upon the foundation, upon the character of our government in these first years. Mistakes now will bring a great harvest of trouble in the future. I see no reason why the natives of this possession should not become as peaceful and contented as their fellow-subjects in any other part of the British Empire. If the natives rose in rebellion there would be no lack of volunteers from the best English families to suppress it. Young Englishmen would be ready enough to bear arms even in New Guinea and win honour in an inglorious warfare with naked savages armed with sticks and stones. But the more peaceful and honourable vocation of building up a young nation, of developing the great human resources of this new possession, seems less attractive. As the area of Government control is extended officers will be needed in many districts of New Guinea, and it is of first importance that Christian principle and the best of English life should be represented to these (so-called) "savages." The Administrator's hands would be strengthened, the cause of civilization advanced, and the interests of commerce promoted by the accession of men who,

with a nobler ambition than that of making money, would consecrate their energies and abilities to the work of civilizing and Christianizing, raising, and ruling the natives of this great land.'

CHAPTER XVII

VATORATA

Lawes in England—And in Australia—Back at Moresby—Removal to Vatorata—Vatorata as described by Dr. Wardlaw Thompson in 1897—As seen Eight Years later—A Martyrs' Memorial—Church Dedication—Position of Lawes—Loyalty to his Missionary Calling—Lawes a D.D. of Glasgow—Sir Wm. Mac gregor on the Degree—And on the Services of Lawes and Chalmers to the Imperial Government—On the Removal from Moresby—On Mrs. Lawes.

IN 1891 six months were spent by Lawes in England, during which time he not only revised the proof sheets of the Motu New Testament, but met almost daily demands to address meetings, in addition to the conducting of Sunday services. At the London Missionary Society's meeting in London, he moved the principal resolution, which affirmed: 'That this meeting cannot rest satisfied with any provision for increased work, however full and effective, which is restricted by the present sphere of the Society's operations. It regards the duty of going forward with the proclamation of the Gospel, to the as yet ignorant and unenlightened millions of heathenism, as always imperative upon the Church of Christ, and desires to see the Society extending its operations with courage and vigour.'

When Australia was reached on his return from England, a special request was made to him to remain

sufficiently long in the colonies to visit all our subscribing Churches as a deputation. Well as his name was known, it was only in the principal cities that he had so far spoken. Australia's interest in New Guinea made it very desirable that all the Churches should know Mr. Lawes, and I was fortunate in being able to secure his services for the visitation of 1892.

Accompanied, therefore, by Mrs. Lawes, he undertook a journey through all the colonies, excepting West Australia, where great disappointment has been frequently expressed that he was not known by face there.

The remembrance of those happy months of companionship in travel is full of pleasant incident. It has been a rare privilege to travel annually with well-known missionary workers from Africa, Madagascar, India, China, the South Seas, or New Guinea; but this tour with Lawes and his wife was an exceptionally happy time.

Work was resumed at Port Moresby in April, 1893. The Rev. H. M. Dauncey had been in charge of the work at this centre during the absence of Mr. Lawes.

For twenty years Port Moresby had, up to this time, been the home of Mr. and Mrs. Lawes, and the centre of their work and far-reaching influence. Experience had, however, shown that it was not the best place for a college for training teachers, and at the end of 1894, Mr. Lawes entered upon his new sphere at Vatorata.

My first visit to Vatorata was in 1897, when I accompanied the Deputation from the London Board, consisting of the Rev. R. Wardlaw Thompson and

Mr. W. Crossfield. In the official report of this visit, Vatorata is thus described by Mr. Thompson—

'Vatorata is a new district, very much smaller than any other in the Mission, and with a narrow seaboard. It has been sliced off the large district of Port Moresby because it contains the new training institution at Vatorata, which is henceforth to be a place of education for all natives who become teachers in connection with the whole Mission. It is unlike all the rest of the Mission in this—that of its six out-stations only two, and these small and unimportant, are on the sea. The other four are more or less inland, and Saroa, eight miles from the sea, represents the furthest advance that has been made towards the interior in settled work.

'The district is likely to become one of great public importance, because one of the principal roads to the interior starts from Kapakapa. The Government have already cut a broad track inland for several miles, and their resident agent, Mr. English, has been instructed to push on the work past Mount Douglas to Mount Obree.

'Mount Douglas, which is about forty miles from the sea, is easily reached on horseback. It is about 4000 feet high, enjoys a fairly cool and salubrious climate, and is in the midst of a considerable population, who have now become thoroughly friendly. Parties of miners, making for the newly discovered goldfields, have already gone along this route, and it is spoken of as likely to be one of the easiest and best means of approach to the interior.

'The College at Vatorata is splendidly situated about two miles from the sea. The hill which is

occupied by the Mission premises is 200 feet high, having on one side of it the flat alluvial valley formed by a small river, on the other side more lofty hills, from which it is separated by deep valleys densely covered by a forest of lofty trees. The mission-house, with its deep and cool verandahs and its white walls and roof, forms a very conspicuous landmark from the sea; while looking inland from the verandah in the early morning before the sun has drawn up the night mists from the valley and hidden the distant hilltops with banks of cloud, range after range of tree-covered and picturesque hills are seen, backed by Mount Obree and other giants of the Central Range over 10,000 feet high, which, though fully sixty miles away, form a striking background to a picture of romantic beauty.

'The Mission buildings at Vatorata consist of a very commodious and comfortable house with out-houses and store, a large well-built lecture room, a native teacher's house, and twenty houses for students. The property originally consisted of 150 acres of land. This has been added to by a gift of about 19 acres by James Burns, Esq. The whole is being enclosed with a wire fence, and will provide ample ground for plantations for the students. At present there is so much to be done in the way of clearing, fencing, and other similar work, that it has been necessary to employ a native assistant as outdoor overseer.'

Eight years later, in 1905, I was again at Vatorata. Early in the morning of March 9, 1905, the 'John Williams' anchored off the village of Kapakapa. The College is two miles from the coast, but Dr. Lawes in his station boat was alongside immediately after

the anchor dropped. Without loss of time we started for the shore. As we neared the beach we passed the marine dwellings of Kapakapa, a village on stilts, the houses being high and dry, whatever the condition of the tide may be.

From the beach for more than a mile the road is level, and then you have to face a fairly steep ascent. As you approach the top you have a row of small houses on either side of you, a street of students' cottages, each cottage having a name on its front like the suburban villas of an English city. The names are chosen by those who have been privileged to pay for the buildings, the cost of a Vatorata student's villa being five pounds.

When we reached the summit, and looked around, little change was apparent, excepting in the growth of the trees, which were newly planted when I was there before. At the steps leading to the broad verandah of the mission-house was Mrs. Lawes, with a welcome which at once made the place feel like home. I have said I saw little change. One new building, however, had been added to the settlement on the hill-top, the Memorial Church had been built. Prior to the erection of this church, the lecture hall had been used for worship as well as for teaching; but it was felt that the College would not be complete without its separate place of worship.

One of the great outstanding facts in the history of this Mission had been the number of deaths which had occurred amongst the native helpers, the fact to which Teina-ore bears his pathetic testimony in his letter in the previous chapter. When therefore the

building of the church at Vatorata was being considered, the thought of giving it a memorial character was most natural. The memorial feature in the building is a large window above the communion table, with a simple ribbon design in coloured glass, bearing the names of eighty-two men and women from the Polynesian Churches who were massacred or had died in the service of the Gospel.

'They had been the pioneers of Christ,' wrote Dr. Lawes, 'in this great dark island. Of those who died some fell by the spear and the club, but more by fever. Heroes and martyrs they were. The church suggested will not only perpetuate the memory of these heroes of the past, but as successive generations of New Guinea students worship within its walls, it will be an object lesson and an inspiration.'

We could only stay a few hours at Vatorata, as the vessel was travelling westward to gather the missionaries for their annual committee meeting. Before we resumed our journey, we not only visited the neat little church standing at the top of the street of students' cottages, we took part in an exceptionally interesting service held within its walls. It was a baptismal service. The Rev. W. I. V. Saville and his wife, a daughter of the Rev. F. E. Lawes of Savage Island, brought their infant boy, and its uncle, Dr. Lawes, dedicated the little one to God by prayer and baptism. I was asked to say a few words, and I was glad indeed to do so in that building. The light which fell upon the child as it was being baptized reflected the names of not only eighty-two Polynesian heroes, but also of Chalmers and Tomkins, whose memorial in the form

of another window had been placed in the church. Of this I shall speak again later on.

An interesting ceremony took place when this church was dedicated, different accounts of which were recorded. The following description is from the pen of Sir George Le Hunte. He was at the time the Lieutenant-Governor, and took part in the opening of the building for Christian worship. In one of his despatches he says: 'The ceremony itself was most impressive and interesting. The Mission Hill was gay with flags, and every one had done their best to do honour to the occasion. We went in procession to the church, which stands a little below the mission-house, opposite the school, the site of which, had it been available, would have been the best, as it would have been visible from the sea. It will, however, be well seen from inland. The door of the church was unlocked by Ruatoka, the first native missionary who came to New Guinea in 1873, a year before Mr. Lawes. It was most fitting that he should have the privilege of being the first to enter.' The Vice-Regal Representative of Queen Victoria was in the procession, but the place of honour was given to Ruatoka, the Rarotongan missionary pioneer, and no one more heartily concurred in this order of procedure than the Vice-Regal Representative himself.

In this well-conceived and carefully executed scheme for providing on the south coast a Christian educational centre, there was an element which made its ultimate success uncertain. It was hoped that no difficulty would be found in arranging with candidates to leave their respective districts for a course of study at

Vatorata. The language of the district is Motuan, and Motuans are ready enough to enter. To others the language is, in a measure, foreign, and it is necessary for them to learn it before they are at home in using the New Testament or listening to lectures. New Guineans are fortunately, however, fair linguists; but as a Celtic student from Wales must learn English before he can benefit from lectures at Cambridge or at an English theological college, so the Eastern Papuans and those from the Gulf must become Motuan speakers to qualify for studying at Vatorata. Into this problem and experiment the Principal threw himself with much earnestness.

At Vatorata Lawes was relieved of much direct responsibility in respect to the care of the Churches; but his place in the Mission was in some respects more onerous than before. In the councils of the Mission he was a Premier in a cabinet of Peers. His colleagues had learned to honour him for his age, his record of pioneering work, his accurate knowledge of the people and their language, and especially for his judgment and his character. As head of this training college, he became the instructor of the teachers of the future, and this fact widened the range of his influence.

It was difficult at first to think of him apart from Port Moresby, and as a matter of fact his connection with it continued to be very close. His happy relationship with his successor kept him in constant touch with current events at 'Port.' When changes were made at Murray Island in 1890, the Rev. Archibald E. Hunt was sent to an important station in Samoa, where he acquired a knowledge of the Samoan language, and

became acquainted with the Samoans, so many of whom were labouring as teachers in New Guinea. This special knowledge, added to other qualifications, led the directors to select him for the vacant post which had been occupied by Mr. Lawes. In this position he had exceptional opportunities of becoming intimately acquainted with Mr. Lawes. He knew him when he was in the midst of his work, and some of the results of his close observation of his veteran colleague he has described.

'His patient and optimistic faith was a constant inspiration to me. As his successor at Port Moresby and nearest neighbour for many years, I was in constant touch with him, and often had reason to be grateful for the kindly sympathy and helpful advice he gave. In a special sense he possessed Dr. Griffith John's triple qualifications for a missionary—"*Grace*, *Gumption*, and *Grit*."'

One incident illustrating the loyalty of Lawes to his missionary ordination may be given here. A Church in Australia was looking for a pastor. The minister who was retiring from the pastorate was requested to interview him to ascertain if he would consider a call. He was assured that the call would be unanimous and enthusiastic, that he would have an ample stipend, and not the least care about raising it, and a certainty of great usefulness in the large and growing city suburb. The following are the words of his interviewer which he has supplied for these pages:—

'Mr. Lawes heard in silence his friend's proposal; his handsome face betrayed deep emotion, and it was evident that a great struggle was going on in his heart.

At length he looked his friend full in the face, his eyes wet with honest tears, his voice tremulous with suppressed feeling, and in his own quiet, deliberate way, his voice resonant and deep as a bell, he said: "I believe you have not overstated the feelings of your congregation towards myself. No one loves a home more than Mrs. Lawes and I do. It is a heavy trial to leave our children without the care of father and mother; they need it. I intensely appreciate the intelligence and social virtue of this place, and we love the people. It is hard to spend our years among mere children of the wilds of New Guinea, and I know that to go back is to go to fever, pain, and trial. But I believe God called me when I was young to the Foreign Mission Field, and he has not released me yet. I must go back to New Guinea." That was Dr. Lawes, as true a Christian as ever breathed, as great a missionary as any society ever had.'

The degree of Doctor of Divinity was conferred upon Mr. Lawes by the Glasgow University just before he took charge of the new college. Wishing to know the exact circumstances under which this honour came to him, I wrote to His Excellency Sir William Macgregor, the Governor of Newfoundland, asking him if he would be good enough to supply for this volume such information as I knew he possessed. As I was finishing this chapter, the following letter was delivered to me. Nothing could have been more opportune. This exceedingly interesting letter has a double value; it gives a fuller knowledge of two men—of the writer, and of the man about whom he writes; and it also incidentally contains a picture of Principal Caird, which will be very much appreciated.

It was in 1897 that I first saw Sir William Macgregor in New Guinea. It was not difficult to discover that he was not only an explorer and a pioneer, but a scholar and a student, a man of books as well as a man of affairs. In addition to seeing him on his long journeys in the bush or climbing the precipitous hills or mountains of Papua, he had to be seen in his wonderful library on board the 'Merrie England.' The cabin in the little Government steamer was not large, but by clever contrivances it was made to hold many choice volumes. And here as he travelled he not only dictated his long and valuable despatches to the British Government about the new possession and its people, but pursued other subjects of study. To a large extent the complementary qualities of Lawes and Chalmers were combined in New Guinea's administrator.

'Government House, St. John's, Newfoundland.
'September 11, 1908.

'Your note of July 1 I received some ten days ago when on the coast of Labrador. You ask me for an account of the circumstances connected with the honorary degree conferred by the University of Glasgow on the Reverend W. G. Lawes. They were these: I had gone to Europe on leave after serving the ordinary term of five years of Government in New Guinea. I was so impressed by the work, the solid scholarship, and by the character of Mr. Lawes, that I deemed it my duty to bring his case forward for consideration by one of the old and liberal Universities of Scotland. I applied to the Glasgow University, where I had, when a student, been assistant to at least two of the professors who were members of the body that

consider proposals for honorary degrees. I went first to a professor to whom I had been assistant for some two years. He declared that the case was a difficult and not a hopeful one; warned me to be very careful in approaching members of Council; and on no account to go near the Principal. This from a man to whom I was so well known was certainly discouraging. The same evening, however, I called on a titled member of the University Council, to whom also I had been assistant, and he, on hearing my story, promised frankly to support my application.

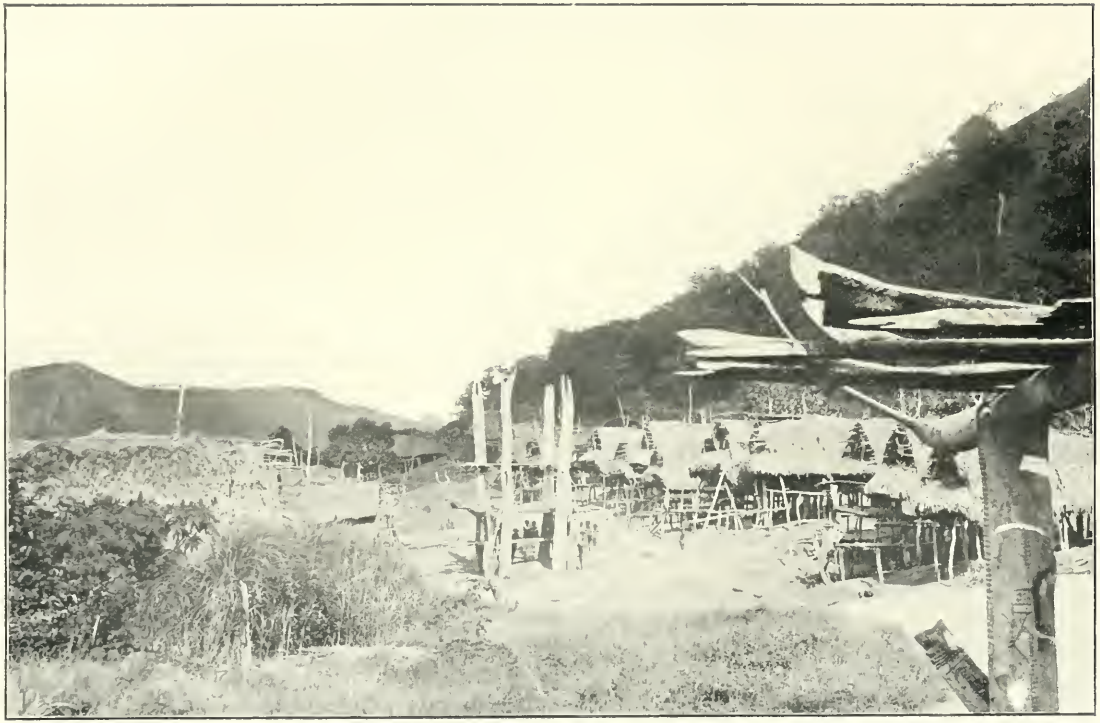
'I so completely disregarded the too cautious advice of my first friend, that next forenoon I drove up to the University and asked for an interview with that learned and most eloquent man, the Rev. Principal Caird, to whom I fully explained the work and merits of our great missionary. Then I discussed with the Principal his very excellent work on the *Philosophy of Religion.* He asked me for my candid opinion of it, to which I frankly responded that the matter was excellent, but the punctuation detestable. The Principal with some animation said, "I know it is; I never could, I never can, punctuate." But I made amends for this by communicating to the Principal a criticism on the same work in *La Nuova Antologia*, which was new to him, and which interested him greatly. The Reviewer declared in that periodical that this work of the Principal was the greatest of its kind in any country for the previous twenty-five years. This the Principal considered an extraordinary statement to be printed, as he said, under the shadow of the Vatican, for the journal in question is published in Rome.

'I spent the forenoon with the Principal, and when leaving merely said: "Now, Principal, will you do what you can for Mr. Lawes?" He replied simply, "Yes, I will." To this I said, "Now, I shall take no further trouble in the matter, but leave it entirely in your hands." Mr. Lawes's name, to my great gratification, was in the first list issued by the University. That this degree was given to Mr. Lawes by such a man as the late Principal Caird lent to it additional lustre. It was certainly well bestowed; and I am sure Dr. Lawes appreciated it.

'It was my intention to try to obtain a similar honour for the colleague of Dr. Lawes, the Reverend James Chalmers, when I heard that he had been murdered on duty at a place that was surveyed by me, where I was well known, and where, although I had passed many nights there, I never trusted the natives. Dr. Lawes and Mr. Chalmers were each the complement of the other. They formed certainly one of the happiest combinations that ever entered the mission field in any savage country. Mr. Chalmers was a man of splendid physique, of boundless energy, fearless, and of restless activity. In seeking out and founding new stations among the most untamed tribes of the country he could hardly have been surpassed. Dr. Lawes, on the other hand, was an ideal teacher, a studious and indefatigable scholar, and a skilful organizer, exactly the type of man required at head-quarters to translate the Scriptures, and to teach them not only in the letter but also in the spirit, to the students, natives of the country, that were in turn to teach their own countrymen.

'I soon found that the scholarly Dr. Lawes diligently and ably used the Greek New Testament in making his translations into the Motuan language, and I presented Dr. Lawes with the four Gospels in Greek, bound separately and interleaved, for use in this work. This was the edition of White of Oxford, exactly the same as the copy I used, and still use, myself. I hope that copy of the Gospels may always be kept in the Lawes family. Very probably it may contain interesting and valuable notes for future Greek-Motuan scholars.

'Dr. Lawes, as well as Mr. Chalmers, rendered important service to the Imperial Government in connection with the establishing of the Protectorate over British New Guinea. Up to the time of the declaration of Sovereignty by me in September 1888, these missionaries occupied the central spot in the eyes of the natives. Many men would have felt sore when this position was more or less obscured by the setting up of the Queen's Government. But Dr. Lawes ever thought of the welfare of the natives, and not of his own personal position. From the moment I landed at Port Moresby I could rely on Dr. Lawes to always tell me frankly and sincerely what he thought on any native question that might crop up. He was perhaps more cautious and prudent than I was, for he expressed serious fears that I might be trusting the Papuans too far when the South-Sea boats' crews were replaced by natives, and a purely native armed constabulary was initiated. He also entertained strong misgivings at the erection of a Supreme Court, and the trial of men for their lives in that court where there was no lawyer



RIGO, NEAR VATORATA.

(Showing an elaborately carved Feasting Stage.)

Photo. *H.M.D.*

to defend or prosecute. Dr. Lawes wrote to the Sydney *Morning Herald* animadverting somewhat severely on the court. I sent for Dr. Lawes on reading his communication, and explained all the circumstances of the case very fully to him; whereupon Dr. Lawes acknowledged frankly that he had made a mistake, and he was very careful to never again write anything calculated to prejudice the position and authority of the court, or to give men an excuse for taking the law into their own hands. This episode would with many men have made me an enemy for life. Dr. Lawes and I were on more friendly terms from that day than we had ever been before.

'In nothing, perhaps, did I more influence the work of Dr. Lawes than in advocating the removal of the headquarters of the mission from Port Moresby to the Rigo district. In my opinion the life the students—the future teachers—led at Port Moresby was too artificial, and was calculated to make them think they should not have to build their own houses and cultivate their own food later on, for they could not grow anything at Port Moresby. Dr. Lawes was at first not in favour of changing a system which had already given good results; but finally he was offered, I think, about 150 acres of suitable land at Rigo, and the headquarters of the mission were eventually established there. Dr. Lawes gave the best part of his life to the Papuans. He did not look for gratitude from them, nor for high meeds of praise from his own countrymen, and felt, therefore, that his work was all the more worth doing. And he did a great work, the effect of which will last as long as the Papuan race remains.

'The calm, dispassionate, equable disposition of Dr. Lawes, coupled with his generous breadth of mind, ensured from him a warm and friendly reception to the Wesleyan and Church of England Missions when they came to New Guinea. He entered readily into the partition of the Possession to recognized mission districts as exclusive spheres of action for each, thus saving labour, and avoiding in the eyes of the natives all appearance of ecclesiastical difference.

'It is impossible to think of Dr. Lawes as apart from his wife. The characteristics of this lady were unquenchable cheerfulness, strenuous activity, and sound sterling common sense. A skilful and industrious housekeeper, a devoted wife, and an affectionate and sensible mother, Mrs. Lawes put before the natives of the country the object lesson of a model home, and of pure and happy family life. Dr. and Mrs. Lawes trained and reared up one whose services and personality I shall never forget, their son, Frank Lawes. No man was ever more fortunate than I was in New Guinea in having a group of competent, loyal, and devoted officers. I never, either there or elsewhere, had an officer better qualified to deal with natives than Frank Lawes. He was just, patient, considerate, firm, sympathetic, and intelligent, and was of the greatest use to me. I felt his premature and early death as a great blow to myself and my work, an irreparable loss to the natives of the country.

'The memory of Dr. Lawes's family should always remain fresh and green in New Guinea, and can never be forgotten if there is any gratitude in that country.

'Few men have had such great opportunities of doing good work as fell to the lot of Dr. Lawes; fewer still have taken greater advantage of their opportunities.

'Dr. Lawes was my colleague for ten years, perhaps the best ten years of the life of each of us. I shall ever be grateful for all the assistance he rendered to me as the first ruler of British New Guinea.'

CHAPTER XVIII

GOVERNMENT DESPATCHES AND REPORTS

Centenary Celebrations of the L.M.S.—Sympathetic Action by the Primate of Australia—Comment of the 'Sydney Morning Herald'—Lawes at the Centenary Meetings—Literary Production—The L.M.S. Deputation in New Guinea—Position and Work of the Mission as seen in Government Reports—The Lieut.-Governor on a Visit to Moresby in 1893—On the Influence of Chalmers—On the Gulf Villages—On the Language Difficulty—The Report for 1894—A Plea for a Teacher—The Report for 1895—Industrial Teaching—The Report for 1896—On the Teaching of English—The Report for 1897—On Deputations from Home—The Report for 1898—On Work by the Ladies of the Mission—The Necessity for Teaching English.

THE hundredth Anniversary of the London Missionary Society was celebrated by special thanksgiving meetings, wherever contributing Churches existed. In Australasia the meetings were held in 1896, a year later than the true Centenary year. The Society was represented by Dr. Lawes, the Rev. Edwin Lewis, Dr. Davenport, and the Society's agent. The two veterans, Edwin Lewis of India, and George Lawes of New Guinea, were men of the same noble type and gracious spirit, and both of them were able to speak of what God had wrought through them amongst heathen peoples.

A newspaper controversy arose after the Sydney

celebration, because the Primate of Australia[1] attended the Centenary Breakfast, spoke at the public meeting, and forwarded a subscription to the special Centenary Fund. In some quarters the criticism was so strong that at the Anglican General Synod the Primate spoke at length in defence of his action. 'If occasions,' he said, 'arise when we can exhibit what had been called interdenominational sympathy, such as are sometimes given, for instance, in evangelistic services or conferences, or meetings like those of the British and Foreign Bible Society, or in some special function like the recent Centenary of the London Missionary Society, then my view is that we should beware of arrogant aloofness, and join when we can in religious work, as well as on broader philanthropic platforms.'

The feeling of the community at large was correctly gauged in an article which appeared in the Sydney *Morning Herald*, in which the following paragraph appeared :—

'It is an interesting circumstance that led to the Primate's remarks on the position of the Anglican Church with reference to other denominations. He had attended the Centenary of the London Missionary Society, a body that has done good work in every part of the globe, and that is respected by people of all creeds, and by many who profess no creed whatever. Is it possible that any one in these colonies can find fault with the Primate for lending his countenance to missionary work of which some of the greatest men among the English-speaking race are proud? Those

[1] The Most Reverend William Saumarez Smith, Archbishop of Sydney and Primate of Australia, 1890–1909.

who have come to this opinion may be able to form a small clique, but they will certainly not have the support of the public. It seems, however, that the Primate's offence was aggravated by the fact that the meeting which he attended was actually held in a Congregational Church. Why should he not visit a building that belongs to one of the oldest and most consistent of all the reformed denominations?'

The cheery tone of Lawes's addresses at the Centenary Meetings, full of hopefulness, in spite of discouraging reaction at some points on the coast of New Guinea, inspired many of the home watchers with new confidence. His hopefulness, however, was shown at this time in other and more practical ways than speech-making. The following is a list of the books he carried through the press while he was in Sydney. 1. *Selections from Old Testament History*, being a literal translation of portions of Scripture from Genesis to Ezra, making a book of 240 pages. 2. A hymn-book containing 204 hymns. Some of these were new versions of hymns which had been printed before; others were new hymns; many were adaptations of well-known hymns, and some were original. 3. A catechism, with marriage and burial services, forms of prayer, etc. 4. A geography and arithmetic book. These formed one, the geography taking 116 pages and the arithmetic 59 pages. All the above were in the Motu language. 5. A new and enlarged edition of Motu grammar, and Motu-English, English-Motu Dictionary, 157 pages. When I saw specimen copies of this collection of books, which had been packed for the New Guinea coast, I felt what a tangible proof they supplied of the general

progress which had been made in the Mission, and of the large part which George Lawes had contributed toward the result by his own plodding labour.

The year which followed his attendance at the Centenary celebrations in Australia was a special year in the New Guinea Mission. The 'event of the year 1897,' says the compiler of the Society's *Annual Report*, 'was the visit of the deputation.' Of this visit, which has already been referred to, Dr. Lawes wrote: 'During the thirty-seven years of my missionary life, I only remember one occasion when we were visited by Christian men capable of understanding and appreciating our work. In 1868 we received a visit from Messrs. Neave and Robson of the Society of Friends, and now in 1897 from Messrs. Thompson, Crosfield, and King. It was a time of great joy to us, and all too quickly over. The results will be realized during many years to come.' The more frequent visitation of our mission fields by delegates from the Board cannot be too highly commended.

The Conference with the Committee was held at Vatorata, and in the College Hall, where we met, many subjects were discussed—education, the teaching of English in the native schools, the employment of Polynesian and New Guinea teachers, industrial training, and a forward movement into the interior.

When this Conference met, Lawes had been twenty-three years in New Guinea, and the growth of the mission was shown in the missionaries who were present at the Conference.

In regard to the extent and work of the Mission at this time there is an almost untouched source of

information available. The Lieutenant-Governor's despatches, and more particularly his annual report, contain much valuable information. This source has exceptional value in this respect, that it presents the missionary story from an unusual standpoint. It may be presumed also that the eye-witnesses of the things described—the Government officers in different positions—were trained observers, accustomed to weigh facts and assess their value, although even here the possibility of an unjudicial twist must be admitted. It is certainly a refreshing change to read missionary history as it is recorded in the voluminous pages of a Government department.

A few examples of what I mean may be given here. Of a visit in 1893 to the villages to the west of Port Moresby, the Lieutenant-Governor said—

'I feel it a duty to put on record in this despatch the splendid work performed in this district by the Rev. James Chalmers. These tribes are of an excitable, impulsive, proud temperament, and must have been difficult and dangerous to manage when he first settled among them. He has succeeded in raising their moral tone to a degree that is very remarkable. They look on murder as a thing that should not be permitted, their religious obligation "to take payment" for blood notwithstanding. He has had a potent influence in staying intertribal fights, in spite of the fiery and arrogant temper of the majority of the men.

'But there is another point in Mr. Chalmers' teaching which is conspicuous from an administrative point of view—the way in which he has inculcated loyalty to the Crown. The people have been taught to think that the

Government of the Queen ("Vitore") is, and must be, supreme, and that all men must obey her laws. The Toaripi men and some of their neighbours have been frequent visitors to the Government station in Mekeo, and many of them have worked there for weeks at a time, so that they knew a good deal about the Government; but this would not have been sufficient, in my opinion, without the teaching of Mr. Chalmers, to induce these tribes to surrender their own men to the Government without having a fight beforehand. Lahari is a pupil of Mr. Chalmers, and certainly reflects very much credit on his teacher. He may be regarded as one of the most loyal and useful of the chiefs recognized by the Government. Mr. Chalmers' labours on this coast begin at Maiva; and I can now speak of them as far as the west end of Freshwater Bay. They have been attended by a success that is very gratifying, and that confers the greatest credit on him and on the missionary body he represents, both as a Christian teacher and as a supporter and advocate of law and order.'

Writing of the more distant Gulf villages, he said—

'It is only right that I should say that the likelihood of attack by, or of misunderstandings with, the natives was at many places greatly reduced by the labours of the Rev. James Chalmers. It is nearly fourteen years since he first visited the coast tribes. In recent years he has entirely devoted his life to the western tribes, and he has done infinitely more for the Gulf septs than all other Europeans put together. Alone and unarmed he went to their villages before any other white man had been in the country. His fearless courage soon gained him an influence. On several occasions I learned

for the first time from the natives themselves that Mr. Chalmers had paid them a visit. Many of his travels have not been put on record at all; others, through becoming, but unscientific, modesty, have been very imperfectly related. His labours among these tribes have reduced warfare, diminished the number of murders, and have greatly promoted peaceful intercourse among the people. He has had the whole field to himself, and is really the apostle of the Gulf of Papua.

'The loyal teaching of Mr. Chalmers among the tribes of the east end of the Gulf I have already noticed; it has been the same among the more westerly tribes; they have been told that the Queen is the supreme authority, and that her Government is established here, and will protect the weak and punish the criminal. But the work initiated by Mr. Chalmers is as yet only in its infancy. Great patience and much time and devotion will be required to perfect it.'

In the report of the same year the Administrator said: 'The great difficulty of language is becoming less. For the east end of the Possession the digger and the trader are propagating "pidgin" English. The vocabulary is not always eclectic, but it is very useful. It is not yet clear what may become of the eastern native literary language. Probably the Missions have not yet decided how far they will use or teach English there. . . . The London Missionary Society has successfully taught English to some of their pupils. One of them has been appointed a cadet in the office of the treasurer.

'A model native-built station has been completed at

the London Missionary Society station at Kwato, and their settlements in connection with that station have been further extended along the coast.

'The influence of the station at Kerepunu has been greatly and unostentatiously growing in depth and circumference.

'Clearly a change for the better is observable in the Port Moresby natives lately. This is to some extent due to the excellent village policemen, but it certainly also arises in some measure from the fact that they begin to have their views widened by the teaching of the mission, and to understand better their duties and position.

'There is probably not a coast village between the Mai Kussa and Port Moresby at which the missionary is not known. The personal danger connected with opening Missions on that coast he (Chalmers) has practically exhausted, and the ground is gradually becoming filled up by native teachers.'

The following paragraphs are taken from the Report for 1894: 'During the year the Rev. Mr. Pearse saw finished at his headquarters the best and handsomest church in the Possession. Even the building itself, mainly the production of the natives of the village, makes an impression on the people. His school and Mrs. Pearse's class maintain their high standard. The uncommon excellence of the village choirs in this district is very remarkable. Some Papuan teachers are doing good work there.

'The Rev. H. M. Dauncey is completing a permanent residence at Delena, some sixty miles west of Port Moresby. This will provide in future for the

indispensable supervision and personal inspection required over the work of the teachers in that district.

'Mr. Abel shares my own belief that religious instruction by itself is only a lopsided education for natives, and that religious training should go hand in hand with industrial teaching, in order to turn the native to good account. Mr. Abel wishes to urge the students and their friends to take up the cultivation of new products. I have promised to reserve for this purpose some two hundred acres of land on the mainland, sufficiently near to Kwato to enable supervision to be exercised over it from that place.

'The London Missionary Society is now strongly represented in the populous district of Milne Bay, so that it will be no longer necessary for the natives to extemporise teachers for themselves.'

The following extract presents Sir William Macgregor himself in a new *rôle*. In a very practical way he constituted himself a forerunner of the missionary.

'I asked them how it was that Maipua had no missionary, that it was customary for all good men to wish to have a teacher, and that soon only the bad tribes would be without one? They replied that Mr. Chalmers had not sent them a teacher. I suggested that they should ask him to let them have a teacher. In reply to my question, who would give a house site to Mr. Chalmers for a teacher? the brother of the principal chief (the latter was not present) said, "Tomorrow I will begin to cut timber for a teacher's house." I replied that I would give him a tomahawk there and then for this purpose.'

The Report for 1895 comments on the work of

Messrs. Lawes, Pearse, Abel, Walker, Dauncey, and Holmes.

'At Kwato many improvements have been effected. It being the object of the Rev. Mr. Abel to have as many young people as the island and circumstances admit, much labour in the way of house-building has to be done. Most of their houses are of native material, but more neatly built than the residences of the natives usually are. It is deemed desirable to instil into the natives a liking for good clean houses and orderly surroundings. An industrial plantation has been started near to Kwato. This is to a certain extent connected with the Kwato station, but the cost of this most useful undertaking is borne by Mr. Abel and friends.

'The Rev. H. M. Dauncey has been pretty well occupied in putting the station at Delena into working order, and in visiting the neighbouring districts. The Rev. J. H. Holmes has been actively engaged in visiting the numerous villages in the Gulf of Papua, and during the absence of Mr. Walker, in inspecting the western district. The latter gentleman left the Possession on leave towards the middle of 1895.'

The Report for the following year, 1896, contains more lengthy comments than usual upon the work of the different Societies, and deals more particularly with the question of teaching English in the schools.

'The London Missionary Society has many stations established for a number of years, at which, apparently, not a word of English is understood. With the teachers to whom that tongue is unknown, this is all but irremediable. But splendid progress has been made at

certain places during the year by this oldest, most experienced, and widest-established Mission. At Port Moresby the Rev. A. E. Hunt has been able to actually establish the system of teaching the upper school in English. That this gentleman has done so, and does it successfully, is a notable and congratulatory event in the history of education in this colony.

'At Kwato the Rev. C. W. Abel established systematically the teaching of English, which may be said to be practically the language of that station. A novelty introduced in teaching deserves special notice on account of its originality and its undoubted great utility. It consists in imparting to the children in catechismal form a *résumé* in English of the native laws passed by the Government.'

The 1897 Report refers especially to the visits of deputations from the Wesleyan Mission and the London Missionary Society.

'There is good reason to believe that these visits will have as a result, in each case, the establishment at an early date of an industrial school in connection with the respective Missions. These are undertakings to which a full measure of support has been promised by the Government, as far as it may be in the power of the administrator to encourage such work, by the grant of suitable lands, or in any other practical way. The London Missionary Society also contemplates establishing an inland mission in a district which is eminently suitable for such a development with respect to both locality and population.'

The Report for the succeeding 1898, which closed Sir William Macgregor's double term of service, contains

a statistical statement showing that the London Missionary Society had in connection with its stations 10,000 adherents, 1600 Church members, 3600 scholars in the schools, and beside nine English missionaries, 103 native teachers. In a final paragraph reference is made in the following terms to the work done by ladies—

'The ladies connected with these several missions have performed work of the greatest importance. Mrs. Lawes has taught Papuan girls for more than twenty years, and can look back on a great record of beneficence. This lady as long ago as 1882, visited a part of the inland country which was some years later the field of operation of a great expedition under a distinguished explorer. Mrs. Lawes has done, to say the least of it, as much as any other person has now accomplished to clear and brighten Papuan homes. In my despatch No. 20 of May 2 it was mentioned that Mrs. Chalmers was conducting the classes at Saguane in the absence of Mr. Chalmers. The very successful teaching of Mrs. Pearse has several times been pointed out. The splendid results obtained by Mrs. Abel, your Lordship had lately an opportunity of seeing on the spot.'

One merit in all these extracts, as I have pointed out, is that the things described had all been seen on the spot. Lord Lamington, to whom these despatches were sent, had visited New Guinea, and of some of the things he too had been an eye-witness.

The strong desire of our legislators to have English taught in the native schools of Papua is very natural. New Guinea, some one has said, must have had its own tower of Babel; such a confusion of tongues no

philologist has yet been able to explain; and no explanation, if it were given, would lessen the inconvenience of establishing a system of education, or civil administration, or commercial relationship, with a country talking a score or two of different languages or dialects. A universal adoption of 'pidgin' English within the possession might lessen the confusion, but no self-respecting Englishman would consent to learn a form of speech which would in every sentence reduce his mother tongue to such a degradation. Either we must learn pure and dignified Motuan and other dialects, or the Papuan must learn grammatical English.

The Missionary Societies who are at present educating the natives are quite prepared to teach English, but sufficient time must be allowed for this. To expect a Papuan lad on his emergence from primitive savagery to learn, I will not say, the English of Shakespeare, but of an average State school scholar, and to do so in the term of his very short school life, would not be reasonable. That the races of the Pacific, including New Guinea, can learn English has been already demonstrated. I heard a debate a few years ago in the New Zealand House of Representatives, in the course of which several speeches were delivered, and one of the best and most eloquent was by a Maori member. There is not, I suppose, much likelihood of a Papuan member, even in fifty years' time, rising in the Federal House of Representatives, to sway by argument and eloquence the wondering Australian representatives. To those, however, who know native races and their linguistic powers, it does not need

much imagination to conceive of a Papuan orator on the other side of the Straits, asking in good English, and in less than fifty years' time, for the maintenance in his own country of laws to safeguard the interests of a law-abiding and progressive native race.

To know the backward races you need to know their language as Dr. Lawes knew the Papuan, and you must not only be able to speak it, but to think in it, if you would impart to them a satisfactory knowledge of your own tongue. I have already in this chapter referred to the Motu-English, English-Motu dictionary prepared by Dr. Lawes. A glance through this book will show how comprehensive the Motu language is. Until we learn to respect the marvellously perfect languages of native races, we shall not succeed as their schoolmasters. The English missionaries in Papua fully recognize that English must be, as soon as may be practicable, the common language of settlers and natives; but as fully they recognize the absolute necessity of sufficient time being allowed for changing the language of, not one, but many untutored tribes.

CHAPTER XIX

INDUSTRIAL PROBLEMS

The L.M.S. and Industrial Teaching—Examples of Work done—Its highest Development—Two Methods of Work—And a Combination—The Labour Question—The Supply—The Future of the Papuan—L.M.S. Settlements—The Need of Industrial Training—John Howard Angas—His Support of Industrial Mission Work—Attitude of Lawes—'First and Last an Evangelist.'

THROUGHOUT his missionary career Dr. Lawes was an earnest supporter of industrial teaching, he always insisted, however, upon such limitations in this branch of work as would prevent the possibility of its usurping in any degree the supreme commission of a Christian missionary. The Polynesian Missions of the London Missionary Society had their origin in the idea of evangelizing the natives through the combined agency of preachers and Christian artisans. Since the end of the eighteenth century, when the Society commenced its work at Tahiti, the duty of helping our converts to improve their condition by a practical knowledge of the arts of civilized life has never been lost sight of; and in every group of islands, if not in every local station, something has been done toward rendering help of this kind. But in New Guinea, the latest born of our Pacific missions, more attention has been given to industrial education than in any Polynesian field.

A survey of the Society's stations on the coast to-day, would disclose as many centres of industrial activity, as there are English missionaries. The teaching is not equally developed in all places, and the methods adopted are not all the same, but good work is being done in helping willing learners to benefit by the new order of things. The following pictures recur to me as I go over the ground I travelled on my last visit—the landing from the 'John Williams' at Daru, of a new weatherboard church of English design but native workmanship, the sago store at Orokolo amply supplied with well-packed bags to help the food supply at distant stations, the carefully dug canal at Jokea to drain the swamp, the well-tended garden at Delena, the long and useful jetty at the landing-place at Port Moresby, the good roads through the plantations from the port to the College at Vatorata, the substantial church and neat cottages of Kerepunu, the octagonal building of new design at Millport Harbour to be used as a place of worship on the plan of a similar church at Kalaigolo, the box-making and lace-making at Fyfe Bay, and the variety of industrial products at Kwato in and around the steam saw-mill. At all the places may be seen the beginnings of a new industrial life for the Papuans, and demonstrations of the ability of the Papuan to work, not only with a will but with muscle and brain.

The highest development reached so far is at Kwato. When our missionaries first occupied this small island, they found there at the foot of the hill on which the mission house now stands, a swamp which, for health reasons, needed filling, and they attacked the side of the

hill for material. Rails were laid and trucks were made, and gradually the swamp disappeared, and the spot which formerly emitted malaria is now a grass-covered cricket pitch, a sort of College quadrangle, with an adjacent boat-building yard and timber yard. The transformation does credit to the enterprise of Messrs. Abel and Walker, who in the earliest stages of this work were in association.

A survey of this material side of the work of our missionaries suggests interesting inquiries. I have said that the methods followed at the different centres are dissimilar. In some places you have an adaptation of native material and workmanship to English ideas of comfort and effectiveness; and at others appliances, including a steam saw-mill, for doing purely English work; and the question arises, is it best to make the Anglicising of the natives the goal of our endeavour, or to seek to conserve what is worth preserving of native ways? In some things it is undoubtedly better to help the people to improve upon the arts of their aboriginal life. The primitive Papuan was no mean artificer, and some of the things which ages of experience taught him, may with advantage be retained.

Two examples of what I mean may be given. For surf work in the Gulf, the native raft or double canoe is a most serviceable craft, but it has been greatly improved by the introduction of English row-locks and oars. As you rise on the curling crest of a great breaker, you feel safer on the broad platform of a double canoe than in a whale boat, but the sense of safety is increased by the substitution of English oars for the primitive powerless paddles. In house-building,

likewise, the greater privacy of an English cottage can be secured without discarding the native bamboo and grass, and insisting upon inartistic weatherboards and corrugated iron. There is no good reason why we should in the quickest possible time sweep away everything native. There are things aboriginal which are not only picturesque and artistic, but useful.

The question, however, which is demanding consideration is the immediate selection by the Government, and the Missions, of the most suitable and effective method of helping the natives to face the future, and the inevitable changes it is bringing. Not for humanitarian and Christain reasons only, but for reasons economic, we must look painstakingly for the right course; the call to do the best thing comes not only from the Churches whose messengers the missionaries are, but from the Empire which has entrusted the care of these Papuan races to rulers representing Commonwealth and King.

One of the most prominent features just now of industrial progress, has to do with the supply of labour for the plantations which are being developed in different parts of the Possession. Legislation in respect to this demand for labourers involves a variety of problems. The employment of labourers is, as it should be, in the hands of the Government, and it is safe-guarded against abuse by carefully considered regulations; but the whole system has not yet passed through its experimental stage. The extreme care with which the Commonwealth cabinet is endeavouring to formulate the best policy for controlling contract labour is to be commended.

The knowledge of the public, however, in respect to the ordinances which have been passed by the Papuan Council and ratified by the Governor-General, is not very satisfactory. It would be interesting to follow the calculations of those who have decided to invest capital in planting. They have, of course, endeavoured to ascertain what the venture will involve, they have put down the cost of land, of management, of waiting for fruitage and of labour. Over against this last item of expenditure, they have placed the coloured population of the Possession. They are trusting to the muscles, intelligence, and loyal service of the native; and the helpfulness of Papuans and their faithfulness to those whom they are willing to serve, has been demonstrated by many facts recorded in these pages. But has there been sufficient inquiry as to the number of willing, able, and loyal labourers available?

The sum is not an easy one to work out. First of all, from the estimated native population we must write off all the tribes which have not yet, and may not in some cases for a considerable time, come under either Government or missionary influence. Then we must deduct the women, children, and old men. From the balance we must take the able-bodied men who are likely to be absorbed by other occupations. An increasing number will be employed by the Government for the constabulary, the Government boats, the nursery plantations, as Government carriers, and in public works, such as road-making. Another direction in which native labour will be demanded will be in the proper maintenance of the little native communities spread over the land; food plantations must be

cultivated, women and children and sick folk must be cared for, houses and boats must be built, and sago and pottery must, for the present at least, be produced for their own commercial exchange. Some of the best men and women will continue to be needed also for mission and educational service. The London Missionary Society alone has a considerable and growing staff of native pastors and schoolmasters, and a normal college is about to be established to supply more efficient native teachers.

Dr. Lawes and his colleagues have looked with more than satisfaction upon the employment of Papuan labour in the cultivation of tropical products on plantations owned by English settlers, and I have for years publicly advocated this, as one method of developing the resources of the territory, and improving the condition of the natives; but I have also hoped to see the training of native communities under Commonwealth control, who would themselves till such of their ancestral lands as the Government, in its paternal wisdom, would reserve for this purpose. The alternative that the Papuans should become solely the 'hewers of wood and drawers of water' is one which I have not cared to accept as their inevitable and only destiny. Education, although it is only yet in its early stage, has already shown that the native is capable of something higher. Mission schools have already supplied, upon the testimony of Administrators, a promising cadet for the office of a Government Secretary, a competent carpenter for a Government workshop, while tables of native workmanship are in use in another Government department.

'The London Missionary Society has,' says the Administrator, 'done good and useful work as usual, and the conditions of natives under its influence has greatly improved. The mission is establishing industrial schools at its stations, and this course cannot but be of the greatest benefit to the natives. As an instance of what can be done in this respect, I may say that we have at Samarai a native carpenter in Government employ, who was trained at one of the London Missionary Society's stations, and he is exceedingly useful to us, and carries out his work in a very satisfactory manner.'

All these facts show that outside plantation labourers, toilers of other kinds are in training for the Papua of the future. How the sum will work out in the hands of the statistician I do not know, but if the impression does exist generally, as in individual cases I know it does, that there is an unlimited supply of adult labour waiting to be 'signed on,' there is certainly a need for a specific and careful verification of the probable number of reliable native helpers available.

The London Missionary Society's stations in Papua are of two kinds. The one, following the method pursued for more than a century in Polynesia, plants the missionary's home in the midst of a native village and seeks to transform the purposeless lives of the people by Christian education, which is grafted on to the primitive life of the community. The other establishes a new settlement and attracts to it young people, who are taught a variety of things in an absolutely new environment, the environment of a modern and model Christian village.

The key to the position in these settlements is that at the centre is the family life of the missionary, in which the refining influences of a Christian home are maintained. It is an institutional life, but it is more. There is the discipline of enforced regulations, but those who enforce them fill the places of parents. By life in these settlements, young people are sheltered from the harmful influences of heathen homes, and habits are fostered which years in a semi-heathen atmosphere could only imperfectly develop. One great difficulty in New Guinea. is to secure the regular attendance of the children at the village schools. In the settlements, daily teaching can not only be provided for, but successfully maintained.

The Settlement scholars seem to be perfectly happy and contented, even the mandated children are more than content. This is no doubt explained by the fact that in addition to acquiring book knowledge, employment of various kinds is provided for them, and here it is industrial instruction and practical training come in. Work is found for girls as well as boys, by which they are prepared for adult life.

No residents in Papua are more alive than the missionaries, to the urgency of using the most effectual means of giving the natives suitable occupations; and in educating the children, our methods must be determined by the kinds of labour they are likely to pursue, as the resources of the country are developed under Anglo-Saxon enterprise. As things are certain to go in this hustling age, the only way to conserve the natives is to prepare them for an industrial career. They must be workers, wage-earning and tax-paying

workers, or like other drones they will perish, and this fact must be clearly recognized in considering questions of education and political policy. As far as may be practicable, there should be industrial teaching in the elementary lessons of the village schools, as well as in the Settlement schools, and the more advanced classes conducted by missionaries. This is not likely to be lost sight of in the new normal college which it is proposed to establish.

The industrial mission work of past years has reached a new stage, and more effective organization of existing agencies is demanded. An effort is being made by the Directors and the District Committee to secure more concerted action between the different stations, and thus to develop a properly regulated department of industrial work. As an independent movement, apart from the London Missionary Society, the 'Papuan Industries, Limited,' is trying, on its own lines, to do similar work. Mr. Walker and the company he represents have entered the field with the hope that they may be able to assist in advancing the common cause.

Not long before his death, the late John Howard Angas sent for me to visit him in his South Australian home, to confer with him about a final gift to the London Missionary Society for New Guinea. The amount of his gift was £10,000, and the result of our conference was that he agreed to a threefold division of the sum for spiritual, educational, and industrial work. In his liberal gifts for New Guinea, Mr. Angas was upholding the best traditions of his family. His father, George Fife Angas, was one of the founders of

South Australia, and Chairman of the South Australian Company. Through him the Union Bank of Australia was established, and other similar institutions, while his foresight won for Great Britain the possession of New Zealand. To his astuteness as a commercial pioneer and man of affairs, he added philanthropic zeal. In his earlier days 'he fought the battle of the slaves in Honduras and the Mosquito Coast, and obtained an Act of Parliament for their emancipation, and circumventing a reigning monarch stayed a despotic religious persecution.'[1]

When he transferred his commercial interests to Australia, one of his first concerns was to promote the welfare of the aboriginal tribes. Near the mouth of the river Murray he established a missionary station, with store and farm, 'where the arts of civilization could be taught and the Gospel preached, and offered a princely contribution to any missionary society that would undertake the work.' His son saw in New Guinea a much more promising field for turning the aboriginal population into a Christian and an industrious and law-abiding community, and, impelled by the same motive as his father, he devoted large annual and special contributions to help missionary enterprise and Government responsibility in the new Possession.

Dr. Lawes was not only not opposed to industrial mission work, he very fully recognized that those who evangelize primitive peoples, must still further befriend them by helping them to secure under the new conditions an honourable livelihood and opportunity to attain to the highest of which they are capable; but

[1] *George Fife Angas*, by Edwin Hodder, p. 1.

paramount above everything in his mind was the duty to evangelize. When the London Missionary Society's new Mission House in London was opened recently, the Chairman of the Board at the opening ceremony called attention to its nearness to St. Paul's Cathedral, and said, 'May I remind you that on the great bell of St. Paul's is engraven the unforgettable legend, "Woe is me if I do not evangelize"?' The spirit of this legend was the keynote to which every department of Lawes's missionary work was attuned. He was first and last an evangelist. Preaching, or writing, or translating, or teaching native converts the simplest of industrial arts, he sought by all these means to make men disciples of Jesus Christ.

CHAPTER XX

THE MURDER OF CHALMERS

Murder of Chalmers—Albert Hall Meeting—Speech by Lawes—Testimony of Hearers—Memorial Service—Speech of Dr. Parker—Of Lawes—Action of the Administrator—Feeling in Australia and New Zealand—Memorial Window—Its Unveiling.

ON the evening of Easter Sunday, April 7, 1901, the little missionary schooner 'Niue' dropped anchor off Goaribari Island, at the mouth of the Aird River, and before sunset Chalmers was in touch with the natives, who in a number of canoes were surrounding the schooner. Before the sun went down Chalmers persuaded them to return to their villages, and promised them that in the morning he would go ashore.

By five a.m. the schooner was again surrounded by canoes filled with armed natives. Chalmers kept his promise, and as he got into the mission boat Oliver Tomkins insisted on going with him.

As the flotilla of canoes and the mission boat rounded a point to reach the landing-place, those on the schooner lost sight of them, and of the tragic scene which followed, the only eye-witnesses were the natives. There were nine mission boys and one man in the boat with Chalmers and Tomkins, and all of them were slain.

The news of that Easter Monday morning's massacre

produced a profound impression and widespread sorrow. Lawes was in England, away from the local excitement; but the announcement in the London papers of April 22, was followed by days of acute suspense. More than once Chalmers had been wrongly reported dead, and the tension of the suspense was lessened by a lingering hope that the worst might not have happened, and that the missionaries might yet be living amongst the Dopima savages. 'But,' wrote the editor in the *Chronicle* for June, 'when the expedition sent by the Queensland Government returned with the report that all was true, and that the worst had not been told—for they found that the cannibals had finished their awful work by devouring the bodies of their victims—then we bowed our heads, and knew that never again in this world should we look upon the faces of James Chalmers and his young colleague.'

A great missionary demonstration had been announced to be held in the Albert Hall, London, on Wednesday, April 24, only two days after the first news had arrived. The demonstration was under the joint auspices of the London and Baptist Missionary Societies. Ten thousand people filled the great hall. Lord Aberdeen was in the chair, and Lawes was one of the speakers.

'He besought the sympathy and forbearance of the meeting in view of the terrible news concerning Mr. Chalmers, which had overwhelmed him. "Tamate" was his bosom friend and beloved brother. Many years had they spent together in New Guinea in loving comradeship. Hand in hand, side by side, shoulder to shoulder, they had spent days of adversity and nights

of anxiety. They had shared together times of blessing and seasons of joy; and now for his comrade there was the victor's wreath and the martyr's crown. But, brethren, "know ye not that there is a prince and a great man fallen in Israel?" Thank God there is still a heroism which is not of the battle-field.

'Chalmers and Tomkins must be avenged, not by fire and the sword, not by the burning down of homesteads and the destruction of plantations, but as the sainted Tamate would have it, by sending the army of Christian workers to win the tribes for Christ, and make it for ever impossible that such deeds should be perpetrated on their shores. The achievements of the past century were as nothing to the triumphs awaiting them in the future, if they had faith enough. Stick to your commission—teach, preach, disciple—keep close to it. We have seen the transformation of the savage. It is the Lord's doing. I cannot add, "It is marvellous in our eyes," because He told us He would do it, and that He would be with us.'

One who described the meeting wrote: 'As Dr. Lawes spoke, his swarthy cheeks glowed, his dark eyes kindled, and one knew that, should the sacrifice ever be demanded (God forbid!) he would cheerfully be added to the roll of martyrs. It did not even occur to him to say, and thus to arouse thunders of applause, that the slaughter of his comrade would not lessen his own devotion to his work. He concluded with a magnificent appeal for foreign missions. The speech should be printed in letters of gold and scattered broadcast throughout the world.'

Another wrote: 'No missionary audience of recent

years has heard anything more pathetically eloquent than Dr. Lawes's lamentation over his friends Tamate and Tomkins—the intrepid Paul and the beloved Timothy. Almost overcome with emotion, he yet, with fine courage, sufficiently mastered himself to give a thrilling account of the work in his own part of the mission field. Words give no idea of Lawes as he stood before his great audience. Tone, look, emphasis, and, pervading all, the majestic grief of a strong man—these yield to no description, but they will live in hundreds of those who saw and heard him.'

Three weeks later a memorial service was held in the City Temple. The report of it in the *Examiner* lies before me. Every word of it should be transcribed. The speeches of Dr. Parker and Dr. Lawes must have a place in this chapter.

'Dr. Parker said: "I have brought no words with me. In looking forward to this service I felt silence would be sad eloquence. There is an eloquent silence. This is one of the hours in which it would be sacramental and wholly beautiful to be prayerfully silent. 'I was dumb because Thou didst it.' *There* is a reason for speechlessness. Some things are so terrible that only God could have done them. We say over such and such graves, how could they have been dug? Then we find such graves to be so deep and so lonesome, that we are quite sure only God Himself could plough the soil so deep. We are face to face with a solemn mystery at this moment. I have heard my friend, Dr. Barrett, describe one of the martyrs whom I did not know, and I fix my heart's vision upon a strong and mighty man, and ask, while I look at the tragedy,

'Why should James Chalmers have been murdered?' If we look along the plane of our road there is no answer. It is not along that line we can find the explanation, or the light that throws something like an explanation on the awful tragedy. We must, by the Spirit of the living God, tune our souls and our spirits to a higher level; and sometimes, so marvellous is God, that He makes our despair the harbinger of our hope.

'"At this final moment the thing that is cheering me, for I am cheered—if the devil were to see us with crushed spirits and bleeding hearts, he might rejoice with ghastly merriment—but the thing that has cheered me is that I have no sooner seen death, such as to-night we memorialize, than I have seen almost in the same flash and twinkle of an eye the resurrection. How does the resurrection come to us? In this: only a few weeks ago, I heard that, after all the great losses, all the martyrdoms that had been taking place in China, it was as if ten men had stood up to take the place of the fallen man; that is the form the resurrection may take here and now. I wish this mourning over the tragedy to become the beginning of many joys. I would not have a meeting of this kind without our laying upon the altar some heart gifts to show that we want the holy work to go on; to deepen, widen, flourish, because 'the mouth of the Lord has spoken it.' Shall we all give our very best? If you could have seen James Chalmers as I saw him, standing in my footprints, you would have no hesitation about giving largely and lovingly in the direction I indicate. We must have memorials of these men. I want everybody to give

something. I have put five guineas into the box, but I should be ashamed to end there; I shall live and do something in this direction greater, and I want everybody to begin the sacrifice and grateful offering to-night. You can do it, and we ought to do it; lamentation without sacrifice soon becomes bathos and practical blasphemy.

'"I have the name of James Chalmers in this Bible. I often look at it. It is the autograph of a strong man. I heard him here on the last occasion, and I remember well one sentence that was spoken. He was in great heat; the spiritual fervour was contagious, the whole house seemed to be in a sacred inflammation of the soul; said he, 'Do let us have some backbone in our Christianity.' It is the last word of his I remember. It is a word that should be written all over the Christian Church. We should all do what lies in our power. We have many opportunities to give, but we have not yet overtaken God. It is when we give away the loaves that they multiply; it is after breaking the bread and dispensing it among the hungry crowds, we get the twelve baskets which remain, the twelve assurances God will not forsake His flock, or turn His back on the Church He has redeemed. I cannot say more. There is no more to add. Sometimes the broken column in the cemetery says more in its very brokenness than it could have said if the capital had been put on.

'"In saying we have with us Dr. Lawes is almost as good as saying we have New Guinea. He will say words no one else can say about Chalmers, Tomkins, and their work."

'Dr. Lawes said: "Dear Christian friends, how

gladly would I maintain the golden silence! And yet the presence of those here to-night, especially the young men, demands that I should try and lay a wreath on the memory of my beloved comrade. I have no wish to glorify our brother, but we must magnify the grace of God which was so manifest in him. Many of you knew him in England; I knew him as he was in New Guinea. The man in the street regards a giant when he stalks along eight feet high, and the memory in which my brother is held shows he was not only a man and a brother, but a giant.

'"When I was in Sydney a few years ago the lift-boy heard us speak of New Guinea, and said, 'Do you come from New Guinea? Then you know Mr. Chalmers.' 'Do you know him?' we replied. 'Oh yes; he was here two years ago.' He was a hero to that boy. He was said to have a wonderful magnetic power, not only over men but also over animals. When we were in Savage Island we had a young horse that needed to be broken in. 'I'll manage him,' said Tamate. He came to the ground two or three times, but the next day he rode five miles to the village, the horse being quite subdued. From 1881–85 or 6 we lived together, and these are, perhaps, the most memorable years of my missionary life; we talked together, we prayed together.

'"On one occasion in our journeyings, we had stopped for the night, and were in our hammocks, when a native roused us calling, 'Tamate, here's the chief, and he's never heard prayer; tell him about Christ;' so we sat up while Tamate and Mrs. Lawes sang, and then we joined in prayer. Now at that place there is a

Christian community. He had ever the heart of a child; loving, trustful, hopeful. How he entered into the lives of the children everywhere. If you could have seen him with the children at Port Moresby you would never have forgotten it.

'"A trader wrote to him one day, 'Come to me, I am very sick.' Though it was very rough he went off in the whale boat and arrived at the island. The man met him on the beach in perfect health. It was only a temporary attack, but Tamate was not the one to wait for a second call. We had visitors, and their presence was greatly enjoyed. A man-o'-war sometimes came, and whether it was in the captain's cabin or in the ward-room of the officers, he was the popular man. I have seen on the 'Wolverin' the Commodore of the Australian Fleet and Tamate dancing together a Highland fling. He was always the same, the most jovial and most merry in a group, but the truest, simplest, most loving of men. In England his name is widely known and better loved, perhaps, than any of our missionaries. He threw himself into all innocent pleasures. You should have heard him describe his ride through London in a hansom cab, one of his delights.

'"Since 1886 he has gone westward, while we have gone eastward. His letters have been fewer, but his spirit has been the same. There is hardly a station occupied by us in New Guinea, which does not owe its existence to our brother. He seemed to lose interest when the place became settled and a teacher was stationed there. On the Fly River he was very anxious to work, against the advice of many. The people were

wild and savage, and needed to learn of Christ—that was enough.

'"The position into which you sometimes place our good friends at Blomfield Street told on Tamate. He wrote, 'If only I had money that I might carry on this work on the Fly River without asking the London Missionary Society or any one.' He had peculiarities which fitted him for this kind of work. I never knew him to get tired on a tramp, and while the young men were glad to give in he would still go on, and he was never hungry.

'"His joy was great in welcoming young Tomkins, a young man of great promise, devotedly attached to Tamate. At the last committee meeting, I was delighted to see how he was the shadow of his friend, and in every possible way was aiding and assisting him. Above all and through all was Tamate's spirituality, his faith, and his prayerfulness. These are the characteristics which most impressed his brothers in New Guinea. I will quote from one of the last letters he ever wrote, 'Are we really getting old? The nest is all broken up, and widely scattered are the dear ones. I have just been thinking yours will be a splendid mansion for us to visit. There will be much visiting in heaven and much work. I guess I shall have great mission work to do, brave work for Christ, for I can be nothing else than a missionary.' That is just Tamate." Dr. Lawes concluded his speech with a touching appeal to young men.'

Sir George Ruthven Le Hunte, who was now the Administrator of New Guinea, had been invited to attend the opening of the first Commonwealth Parliament

at Melbourne, but was detained in the Possession by the tragedy. Without a moment's delay he proceeded to the scene of the massacre, when with administrative tact and firmness, combined with humane solicitude for all concerned, he gathered the facts of the outrage, and convinced the natives that the end he sought was the discovery and punishment of the guilty. 'His action was consonant with a high code of honour,' said a judicial authority. And the missionaries who went with the expedition, not to share in its punitive investigation, but to learn all they could about their fallen comrades, spoke with deep gratitude of the Christian sympathy and helpfulness of Sir George all through those days of anxiety and sorrow.

In Australia and New Zealand, resolutions of sympathy were passed by many different Churches and Societies, and many memorial services were held. The Melbourne *Argus*, in a long leading article, said: 'The confirmed and detailed account of the Aird River Massacre, threw a shadow across the Commonwealth in a week of historic rejoicings. It opened up a vista of Commonwealth responsibility. . . . There is no denominational limit to the influence such a splendid character as Chalmers possessed. His record is an inspiration to all who wish to do their duty without regard to consequences. Our heroes transfigure life for us.'

H.R.H. The Duke of Cornwall sent the following message from Government House, Melbourne: 'The Duke of Cornwall and York has heard with much sorrow of the terrible and tragic fate which has recently befallen Mr. Chalmers and his companion in New

Guinea. His Royal Highness desires me to ask you to convey to the family of the victims, the expression of his deep sympathy in their grief.' On the same day His Excellency the Governor-General, Lord Hopetoun, sent this message: 'His Excellency was much shocked on hearing the sad news, and fully shares with you in the sense of the loss which has been sustained by the death of one who has done so much for Christianity in New Guinea.'

In December, 1902, Dr. Lawes wrote the following letter to the editor of the *Examiner*—

'We had a service in our College Chapel at Vatorata last Sunday which in New Guinea was unique. It was the unveiling of a memorial window in memory of our two missionaries who were killed last year at the Aird River. When I was in England I tried to urge the Churches to make a fitting memorial to one of their noblest missionaries. My appeals failed; or rather, the Churches failed to realize my hope and expectation. But at the same time Mrs. Lawes and I resolved on a memorial window which should be a tribute of admiration and love for our beloved colleagues. A few personal friends of Tamate's and relatives of Mr. Tomkins wished to join us, with the result that we have a window of great beauty and excellence in memory of those whom we delight to honour. Through a friend I applied to Messrs. Heaton, Butler, and Bayne, who prepared a design for a window containing two full length figures of Paul and Timothy. They treated me with great generosity, so that I was able, before I left, to arrange for the window to be sent out after us. It arrived in the "John Williams"

last Saturday, the ship's carpenter put it in place, and on Sunday we had a suitable and sympathetic service.

'Mrs. Pearse, wife of one of Tamate's oldest colleagues, unveiled the window. A large number of visitors were present, including Captain Wyrill, Mr. Steel, and other officers and men from the "John Williams." Several missionaries were with us: Revs. Pearse, Abel, Schlencker, Cullen, and R. L. Turner. The service was bilingual. Mr. Abel and Mr. Pearse gave appropriate addresses in English, and Mr. Turner in the native language.

'The window is a small one, on one side of the church, measuring about 5 feet by 2 feet 5 inches. The names of the apostles are in Motuan, "Paulo" and "Timoteo." Paulo is represented as a man, in full vigour of manhood, preaching. No effort of the imagination is needed to see in his face our dear friend Tamate as he was in the years of his prime. By his side is Timoteo with scroll and pen. His taller figure, and his youthful, loving face, make a fitting memorial to the young missionary who was so devoted to his veteran chief. Beneath Paulo is the inscription, "James Chalmers, born August 4, 1841, Martyred for Christ at Goaribari, April 8, 1901"; and under Timoteo, "Oliver Fellowes Tomkins, born March 5, 1873, Martyred for Christ at Goaribari, April 8, 1901."

'The end window in the church perpetuates the names of eighty-two South Sea Island missionaries who died in the service of the Master in New Guinea, and now their father in Christ and leader in His service is lovingly represented by the memorial window, which also commemorates the consecrated service of their

young fellow worker. Other and more lasting memorials of their life and work are all around us here in New Guinea, but we rejoice in this beautiful window as a personal tribute of love for those who were our colleagues, and one of whom was for many years our dearly loved friend and the sharer of our work, our prayers, our joys, and hopes.'

CHAPTER XXI

A RETROSPECT

After Forty Years of Service—Lawes Announces his Retirement—Search for an Inland Station—The Rev. H. P. Schlencker's Work—New Guinea District Committee Meeting at Port Moresby—Sketch by Lawes of his own Missionary Life—Things Learnt—The Efficacy of the Gospel for Papuan Needs—Love for the People the qualification for Missionary Success—The Bible capable of presentation in the Vernacular—Value of the Polynesian Teachers—Importance of Training Native Pastors and Teachers—The Gospel the Parent of Industry—The Abiding Presence of the Lord—Interest of the Field—The Work done—Progress and Reaction—Translational Work—The Outlook—The Call to Australia.

AFTER forty years of continuous service it was not unnatural to begin to think of retirement, but it was a change of sphere rather than retirement from work that Lawes was contemplating. With threescore years and ten rapidly approaching, a southern climate seemed to give better promise of prolonged strength than New Guinea, and good work for the Mission could be done in Sydney. Even a continuation of his translation work was considered an easy task. More than once toward the end of this life in New Guinea, Mrs. Lawes had been compelled to go to Australia to recuperate, and each time the change of climate had been beneficial.

After long hesitancy and prayer for guidance, Dr.

Lawes told the District Committee that he had decided to retire in 1906. The possibility of the termination of his invaluable services at the College had led the Society, some time before, to provide him with an assistant, who might be in training for the full responsibility; but every one, his warmly attached and loyal comrades in the field, and the Directors in London, had hoped that the day of his departure from New Guinea would be long delayed.

In the expansion of the Mission and the development of its different branches of work, he continued to the last to take the keenest interest.

As far back as 1898 he had undertaken a journey into the mountainous district at the back of Vatorata, to look for the best place to begin an inland station. The Rev. H. P. Schlencker, a young Australian who had volunteered for this forward movement, accompanied him. Special funds had been provided by the late Mr. John Howard Angas of South Australia, who had given £2000 for two inland stations, one at the back of the Gulf of Papua, and the other in the central district. At the coastal station of Fyfe Bay, Mr. Schlencker had already won the confidence of his colleagues, and had shown how well fitted he was for the work of an inland pioneer. The first station he occupied was Kalaigolo, and he is now developing a second centre at Boku.

One of the most interesting things I brought away from New Guinea in 1905 was a rough map which he sketched for me, on which he marked ninety-six red spots to indicate the villages with the inhabitants of which he had entered into friendly relationship. Some

of these villages are perched on the tops of precipitous hills, and to visit them involves much climbing. The coming of a stranger with a covenant of friendship to these isolated prehistoric mountain tribes, was itself a Gospel, before they knew the name of the missionary's Master. To-day Mr. Schlencker and his brave wife have won an entrance into the hearts of the people, as well as their homes, and having acquired a knowledge of the language, are unfolding to them the Gospel's fuller message.

On March 14, 1905, the New Guinea District Committee met at Port Moresby. I had been asked by the Directors to visit the station and meet the Committee. We had been the round of all the stations in the 'John Williams,' and having taken the missionaries on board, we were a large party when we assembled. Dr. Lawes of Vatorata, Messrs. A. Pearse of Kerepunu, H. M. Dauncey of Delena, C. W. Abel of Kwato, J. H. Holmes of Orokolo, E. Pryce Jones of Jokea, H. P. Schlencker of Kalaigolo, E. B. Riley of Daru, R. L. Turner of Vatorata, and B. T. Butcher, who had arrived with us from Sydney, were in attendance. The agenda paper which had to be gone through during the week we were to be together was a long one, and it gave an instructive insight into the many details of work which have to be considered in connection with such a Mission. The resolutions passed during the week numbered about eighty, but many of them were, of course, mere formal votes.

These annual gatherings are always commenced by a forenoon devoted to worship and prayer, and are closed with a communion service, and the most

prominent feature in the gathering of 1905 was the address given by Dr. Lawes at the devotional meeting on the Tuesday morning. In view of his contemplated retirement he gave us an autobiographical sketch of his missionary life, and some of the conclusions to which his experience had brought him. I found the written address amongst his papers, the biographical parts of which have been incorporated in previous chapters; but his summing up I reserved for this page.

The spot on which we were assembled gave additional interest to his words. The meeting was held on the broad verandah of the mission house, which stands on the same hill where the original first European house in New Guinea was erected—where all the flag-hoisting at a later date had taken place, and where Lawes and his wife had patiently endured and ploddingly worked on before the day broke. As I remembered their night of toil and looked round upon the company of missionaries from so many parts of New Guinea, listening to his words, each one able now to tell his story of success, my heart was full of thanksgiving.

'Such, brethren, is the story in brief,' said Lawes, 'of forty-four years' missionary life. Experience is a good teacher. It would be presumption in me to say I have been an apt scholar. Bear with me while I tell you some of the things I have learned, and which have become in my own mind articles of faith. I do not ask you to subscribe to my opinions, but my statement of facts may help you to form yours.

'1. It will be no surprise to you after what I have said that I cannot for a moment doubt the power of the Gospel to save Papuans. There is a power superhuman

in it, for no such changes have ever been brought about by any known human power. The men and women of whom I have been speaking lived Christly, God-fearing lives. I knew them personally, and their memory is helpful to me to-day. For more than one hundred years mission work has been carried on among such races as the Niueans and New Guineans, and the missionaries have been neither fools nor purblind. Their principles were right and left plenty of room for variety of detail.

'*Teach, Preach, Translate,* are the old lines on which I should work were I beginning again to-morrow. I would open the door of the Church wider. I have come to believe that we have no right to refuse admission to man or woman, who say they believe in Jesus Christ, and whose changed life bears out the statement. There is such an enormous gap between Christianity and heathenism, that the change to the former is unmistakable. The Lord's Supper must have been instituted by our Lord as a means of grace to His disciples, and we have no right to deny it to any in New Guinea who believe in Him.

'I do not think we should be despondent or disheartened because the subsequent history of some is disappointing, and declensions are many. I know the fact that men and women live consistent Christian lives for years, and then sometimes a great change comes, and they cease to be Christian, but I cannot explain. It is one of the mysteries of the kingdom of God. We are often unreasonable in our expectations. If there is a group of islands in which it is reasonable to expect all to be Christians, it is the group of British

Isles where more seed has been sown, more Christian work done, and more prayers offered than anywhere else in the world. Savage Island has become mercenary, grasping, and money loving, but the bulk of the Church remains steadfast, and the Church-goers are in a larger proportion to the population than in London, Glasgow, or Birmingham. Samoa was the scene of constant wars until a foreign power took hold, but the Church remained with but few declensions.

'2. I have come to believe that the one qualification of a really successful missionary is love for his people. He must be full of the milk of human kindness. I have known some who from a sense of duty have worked very conscientiously, but they have not won the hearts of the people. Natives have an intuitive perception of character, and soon know who loves them. Our message is to the *people*. I believe in living as near them as possible. Sanitary reasons may require us to be hilltop missionaries, but it is a great loss in other respects.

'Our message is to the people, not to the children, except as included in "the people." Very little can be done with the children of heathen parents. In Sunday school books children are the means of the conversion of their parents, and such cases may occur in New Guinea, but I do not know of any. It is a great advantage to catch children young, and school work must be always of first importance, but I believe the village school open to all is a greater means of good than the missionary's boarding school.

'3. I have learnt that the Scriptures are translateable into so-called barbarous languages. A learned Professor in England a little while ago sneered at the

idea of translating the Epistle to the Romans into what he was pleased to call the gibberish of barbarous races. The principal work of my life has been the translation of the Scriptures. It is the work I love most, and, if one can judge his own work, have done best. There is no gibberish about the Polynesian dialects. The beauty and fulness of the Motuan grows upon me, and I wish I had another twenty years in which to learn it more perfectly. I have seen the mental development, and spiritual growth which come from the Word of God in a barbarous race, and look upon the possession of the Scriptures by such a people as the greatest possible boon.

'4. I have learned the value of the Polynesian teachers. There is not much difference in character between the Samoan teachers of 1861 and 1905. They are better educated now and know a great deal more than they did in 1861, but I have not known a better man than Paulo, the pioneer teacher on Niue. He was a first-class man, his brethren were second- and third-class men, so that he was one in five.

'A great change of late years has come over the relationship between teachers and the English missionary. It used to be paternal, it is now too official. I have been all my life greatly indebted to them, they have always been my faithful, willing helpers. Notwithstanding the changes of late which I deplore, I hold them as a class in very high estimation. The best work, I believe, will be got out of them by frequent visitation, where such is possible, and regular supervision. The visits must be those of a friend and brother. The character of their work cannot be

mistaken if we stay long enough to see and understand it. We have always to remember that they belong to an Eastern race whose ideas and habits are the antipodes of ours. A traveller in the Celebes remarked that there was no word in Malay for "punctual." True, nor in Polynesian nor New Guinean either. From the force of circumstances, and the hard conditions of life, *we* magnify certain habits into cardinal virtues. I do not depreciate them, but it is unreasonable to expect to find these virtues where the environment is so different. "Oh! East is East, and West is West, and never the twain shall meet."

'5. I cannot speak too strongly of the importance of training New Guineans as teachers and pastors among their countrymen. On Niue I dispensed as early as possible with our foreign teachers and filled their places with natives. My seniors in Samoa, I believe, thought it was rash, but the results justified the step. For certain positions the South Sea Island teachers will be required for some years to come; but the sooner the main body of our teachers is Papuan the better it will be for us and our work. I should say the one great need of New Guinea, both for the building up of the Church and for its extension, is a good staff of New Guinea teachers.

'The first New Guinea teacher to be put in charge of a village was a man named Rarua. A South Sea Island teacher died at Kevori before he had been long there. We put Rarua in his place. Sir William Macgregor pronounced Rarua's station to be the best in the Mission, and Tamate supported this verdict. It is necessary that they should be helped and encouraged.

At Port Moresby in the early days, those who were able, came in once a month for a meeting with their missionary. Any difficulties in their villages were discussed, and they were encouraged to bring in passages of Scripture which they did not understand. It was good both for missionary and teachers. The giving out of stores on the same day was secondary.

'6. I have found the Gospel to be the parent of Industry. Lazy men are to be found everywhere, even in New Guinea, but it is not the Gospel that makes them so. The great commercial and industrial development on Niue, which I have tried to relate, has taken place more or less on every Christianized island in the Pacific, and the growth has been spontaneous. It has not needed the fostering care of the missionary. Why it is not taking place in the same way on New Guinea I cannot explain. On Niue the people had a passion for clothes. When they became Christian and before the advent of the trader, they clothed themselves with cloth beaten out from the inner bark of the paper mulberry. This was very tedious and laborious work. As soon as they had a chance to buy Manchester cloth with the produce of their land, they were most eager to avail themselves of it. In New Guinea, perhaps, Tamate and I erred in not encouraging more the wearing of clothes as required by decency. We both had a horror of Brummagem or Manchester Christians. We did not want it to be thought that the wearing of a shirt or dress had anything to do with fitness for the Church. But if the white traders could only have seen that their interest lay in encouraging by all means the wearing of a certain amount of clothes, they would have created

a necessity which would have yielded them a rich harvest.

'All my knowledge and experience of New Guinea protests against the misrepresentation that the Gospel has made or ever can make its people lazy.

'7. I cannot close these notes of a missionary life without assuring my brethren of our constant realization of the loving care of Him who promised, "I am with you always." Our life on Niue was isolated and lonely. At times of sickness we were alone so far as our own countrymen were concerned. There were many times when human help and sympathy seemed not only desirable but necessary. But we were never suffered to feel the lack of these. The only time of really urgent need help was sent to us just when required, and again and again the old appeal came to us, "O ye of little faith, wherefore didst thou doubt."'

I am fortunately able to give another retrospective survey of a somewhat different character. When I went to New Guinea on this occasion I was asked to obtain from Dr. Lawes a paper upon New Guinea to be read at a conference in Melbourne. The manuscript followed me by post, but it was too late to be used as intended. Lawes suggested that the paper should be called 'An Old Missionary's Outlook.'

'To get anything like a true outlook, which may be helpful for future work and enterprise, it is necessary to take more than a bird's-eye view of the field, and also to take cognizance of the progress made and work done.

'The field of British New Guinea or Papua for missionary enterprise is one of fascinating interest and

startling variety. In area it is a little larger than the State of Victoria—88,460 square miles—and from 5 to 11 degrees from the Equator. It has a coast line of 3600 miles, with many good harbours. British New Guinea is a land of big rivers and high mountains. The Fly River is navigable for many miles, and Mount Victoria, in the Mount Owen Stanley range, is 13,000 feet high. Many parts of the coast have scenes of rugged beauty and picturesque loveliness, while others present nothing but weary leagues of low swamp land and mangroves, without a hill in sight. It is no mean country that has now come under Australian rule.

'From the missionary standpoint the natives are the most important item in New Guinea. They are often described as an idle people, a lazy horde, but those who cultivate the land as extensively as the people on the south-east coast, who build as large and substantial houses, and who construct canoes large and small with sails and gear for fishing and for ocean voyaging, all with the most primitive of tools, are not an idle people, and to describe them thus is a misrepresentation. All whom we know have good intellectual capacity. Some are capable of being educated and trained, while the most degraded are not incapable of development.

'So much for the field, in which there cannot be less than 100,000 still in primitive darkness. Let us turn round and look at the portion cultivated, and see what progress has been made during the thirty years in which the mission has been established. The London Missionary Society is not the only Protestant mission in New Guinea. An extensive field on the north-east coast is occupied by the Anglican Church,

and on the islands at the east end of the Possession by the missionaries of the Wesleyan Church. Of these nothing will be said, except to express thankfulness for their work and appreciation of the brotherly spirit in which it is done.

'The London Missionary Society's staff in New Guinea at the present time consists of thirteen English missionaries, seventy-five South Sea Islanders, and seventy-two New Guineans. This is the army of occupation.

'Our outlook does not admit of a counting of heads and a proclaiming of how many are Church members, catechumens, scholars, and adherents. The coast-line of six hundred miles occupied by the London Missionary Society has many unpretentious churches in which the Gospel is preached every Sabbath, and where village children are taught. The Sabbath is very generally observed so far as abstention from work is concerned. Attendance at church varies, but in the aggregate the church attendance is probably as great as in many Christian lands. Education is in all stages, but a good number of the young people can read in their own language, and are able to write more or less well. The number of letters which pass between natives is considerable, principally begging letters, love-letters, and some news letters.

'Solid foundation work is being done all along the line. Little Christian communities are formed, and not a few men and women have made profession of faith in Christ. Divine power is manifested whenever a New Guinea man or woman is converted and becomes a new creature; it is unaccountable on human grounds,

and impossible to human power. To become a Church member in New Guinea means the giving up of a good deal that natives love, and requires the exercise of much moral courage and self-denial. But wherever a Church is formed the kingdom of God has come. The "old missionary" believes in sacramental grace. Every month some gather round the table of our Lord, when His supper is administered in cocoa-nut water for wine and taro or sago cakes for bread. The Master is present, and we see the germ of Christian life and character. "The kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field, which indeed is less than all seeds; but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof."

'In most of the villages there is no desire among the people for the Gospel; they are apathetic and indifferent. There are very few villages in New Guinea that can be called Christian villages, and among those who were our adherents there is a falling off and turning back. The most striking illustration of this is at Port Moresby, where the light in Papua was first kindled. Ten years ago the prospect was bright and hopeful. A large number had made profession of faith in Christ; the young people were all learning to read; heathen practices had been given up; and many young men had offered themselves as teachers. Then came a reaction. The people were long without a missionary, an influx of white men took place, and money came with its curse.

'The tide has gone out, but will return. Two

valuable assets remain intact—the native ministry and the translation of the Scriptures. That seventy-two natives of New Guinea are discharging the duties of teacher and pastor, setting an example of Christly life is wonderful. Some have been in office twenty years, and upheld by the grace of God have remained steadfast.

'Portions of Scripture have been translated and printed in nine different languages, and in one (the most widely known) the New Testament complete and portions of the Old. The College at Vatorata, with young men and women from many parts of the coast, is present testimony to the power of the Holy Spirit.

'The contract of the directors with their constituents, not to take up any new work for five years, would have completely blocked progressive work had it not been for the generous liberality of the late Mr. Angas and others. By their gifts it has been possible to begin work in the interior. Mr. and Mrs. Schlencker, both Australians, are very successfully working among the wild people in the mountains behind Kapakapa. They have three distinct languages in their district. The hindrance from the babel of tongues in New Guinea meets us everywhere, and checks our progress.

'Like Moses on Mount Nebo, your "old missionary" looks out and forward upon a prospect which he must not possess. To him the outlook is pitiful. "And when Jesus saw the crowds He was touched with pity for them because they were distressed and fainting on the ground as sheep having no shepherd." The hills and valleys of the interior, the mountain ranges and broad plains are all open to the missionary, just as

open as Port Moresby when the first missionary landed there in 1873; and there is no missionary for them. Thousands are ready for the Gospel, and there is no Gospel for them. Only little strips of coast-line have light, all the rest the darkness of night. There is much land to be possessed, but few to go up to possess it.

'There is no cause for discouragement or room for despondency. The "old missionary" has never seen a place where the Gospel has been a failure, and from the darkened side of New Guinea comes a call for consecration and courage. This great land of sunshine has been given to Australia, not merely that she may explore its treasures or exploit its natives, but that her young men and women may evangelize its people and proclaim to them the great salvation. Men have dared much in New Guinea for gold, and have risked much in the interests of science, and now New Guinea appeals to the followers of Jesus Christ to come and explore the land "which is given to us for inheritance." Is New Guinea to have only non-Christian men from the neighbouring Fatherland, and is every interest but the highest to be represented by its white immigrants?

'The outlook is full of promise. In England, at the opening of the new mission house, the question of withdrawal was discussed. There is no station in New Guinea from which the workers could tolerate withdrawal. No new plan of operations is necessary, although there is always room for variety of detail, for the Gospel is still the power of God unto salvation. The outlook should take in the islands of the sea—Fiji, Tonga, Samoa, the Cook Islands and Savage Island; the savagery and cannibalism of heathen times have

passed away, and these lands are Christian as England and Scotland are. The same power is available for New Guinea, and the same results must follow.

'Old men sometimes see visions as well as dream dreams, and from the standpoint of a long life of service the "old missionary" sees the vision of a changed, Christianized Papua, its tribes and peoples living in peace and serving God. This will not come to pass, however, by missionary meetings and platform resolutions, nor yet by princely money gifts. It can only be realized by personal consecration and by faithful, earnest, persevering work.

'New Guinea will be won for Christ when the young men of Australia are responsive to the Master's cry, "Whom shall I send?" and when they realize their high privilege of being fellow-workers with Christ for the salvation of her multitudes.'

CHAPTER XXII

SYDNEY

Last Week in New Guinea—Loosening Ties—Farewell to the English Community—Embarks for Australia—Welcome at Brisbane—Settles at Sydney—New Guinea Interests—The Transfer of Control to the Commonwealth—The Royal Instruction—'Stand by'—Visit to Melbourne—A Funeral Address—Launching of the 'Purari'—Lawes at Home—His Last Sermon.

DR. LAWES'S last week in New Guinea was spent with his colleagues in Committee at Port Moresby. It was a week not only of retrospect but of farewell. The bond of comradeship, which years of united service and sacred social intercourse had established between the different members of the Mission Staff and Dr. and Mrs. Lawes, had to be severed. Another bond which had to be loosened was the one which bound him to the native community. How strong that had become this story of his life has shown. His life had been lived in the midst of the people and their interests had become his own. As an exemplar of a higher life he had lived above them, but without any sense of condescension he entered into truest brotherhood with these Papuan tribes.

Another tie was the one which had made him the friend and leader of the native teachers, Polynesian and Papuan. This bond of relationship is beautifully illustrated in the picture, for which I am indebted to

LAWES' FAREWELL TO THE TEACHERS.

Photo. *H.M.D.*

the Rev. H. M. Dauncey, from whose photograph it is reproduced. Dr. Lawes's native colleagues have brought to the Mission house a parting present which he is acknowledging. The stately figure of the old missionary is life-like, with his English brethren at one end of the verandah, and the teachers at the other end. One can almost hear the words of loving benediction which he is speaking.

Yet another tie was the relationship he sustained to the English community at Port Moresby. His farewell to these was spoken on the Sunday evening from the pulpit of the little English church which he had been instrumental in building at Ela. The response to this farewell took the form of an address, beautifully printed at the Government printing press, bearing the names of twenty-one residents of the capital, the first signature being that of Captain Barton, the acting Lieutenant-Governor. The following is the text of it :—

'REVEREND SIR,—

'We, the undersigned residents of the various sections of the population in Port Moresby and the Central District of British New Guinea, desire to express our deep regret at your departure from our midst.

'For over thirty years you and Mrs. Lawes have laboured indefatigably and earnestly for the amelioration of the natives of this Possession, and this work of missionary devotion contributed largely to the annexation of British New Guinea being effected with the goodwill and friendship of the natives. Not only so, but in the early days, when New Guinea was but a

name; as a pioneer you did valuable service to the world at large by making the country known, and your settling amongst the natives proved that it was possible for Europeans to live in New Guinea without fear. From that time you have unsparingly given your labours and strength to the moral and spiritual uplifting of the natives; and the church building at Ela stands as a memorial of your friendly interest in the highest welfare of the European settlers.

'By reducing the native language to writing, and by the preparation of your excellent Motuan grammar and vocabulary, you have rendered a lasting service to philology, and, at the same time, have made the acquisition of the native tongue less difficult to those of us who have had the advantage of their use. Some among us also recall, with sincere gratitude, that before the arrival of any qualified practitioner the skilled advice, experience, and attention you could give were available for all classes, and that such valued medical assistance was ever aided by the kindly efforts of your sympathetic life's partner.

'We sincerely hope that in your retirement, having borne the heat and burden of the day, you may both enjoy many years of well-earned rest.

'*Port Moresby, March* 23, 1906.'

From these farewells at Port Moresby, he returned for a last day or two in the home which had become so dear to him at Vatorata, and on March 29, 1906, he embarked with Mrs. Lawes at Kapakapa, in the 'John Williams,' for Australia.

The work of the college was entrusted to the Rev. R. L. Turner, M.A., who had been his colleague. Mr.

Turner is the grandson of Dr. George Turner, who was one of the founders of the kindred institution at Malua in Samoa, from which so many of the native pioneer teachers of New Guinea came.

The vessel called at Brisbane, where arrangements had been made for a large gathering of Sunday-school children on the Saturday afternoon. Lawes addressed the children, preached the following day in two of the Brisbane churches, and reached Sydney on April 11.

Sir James Fairfax, one of the oldest friends of the London Missionary Society in Sydney, arranged for a gathering in recognition of the services of the retired missionary. He invited a number of friends and representative missionary leaders to an afternoon reception in the Young Men's Christian Association Hall. Sir Wilmott Fawkes, Admiral of the Australian Naval Station, presided. Addresses were given by the host, Sir James Fairfax, Mr. Thomas Pratt, who on behalf of friends of the missionary and his wife, presented them with a purse of sovereigns, and a silver tea service, and before Dr. Lawes spoke I was asked, as his oldest friend, to give some personal reminiscences. Amongst the letters read was one which had been sent to the Chairman by Sir G. Ruthven Le Hunte, the Governor of South Australia.

Amongst Lawes's papers I found a note which was sent to him the day after this meeting, by the Admiral—

'Admiralty House, Sydney,
May 17, 1906.

'DEAR DR. LAWES,

'I think that Mrs. Lawes and your sons will be glad to have Sir George Le Hunte's testimony

(letter enclosed) of the great worth of your services, which I had the great pleasure of reading to the meeting yesterday. I do not say yourself, because after hearing your speech, I feel that like Lord Fairfax, "Your soul is filled with worth and honesty, and with another thing quite out of date, called modesty." I can assure you I felt it a great honour to be in the chair yesterday, and Lady Fawkes, too, was very glad to be present.

'Yours very truly,

'(Signed) W. W. FAWKES.'

Lawes brought New Guinea with him to Sydney, and to the little villa he rented as his home he gave the name of 'Vatorata.'

New Guinea questions were scarcely ever absent from his mind. The questions which were most prominent on the horizon just then were connected with the Government. I have said nothing yet about the transfer of control to the Commonwealth. The transfer was a slow and, to the uninitiated, an intricate process. In 1901 the House of Representatives declared its willingness to take over the financial responsibility, which had hitherto been borne by the three colonies, Queensland, New South Wales, and Victoria. In 1902 the Imperial Government offered to hand the possession over to the Commonwealth; but although Commonwealth rule was *de facto* established in New Guinea, the acceptance of the Crown's offer to make the Possession Australian territory was not ratified until the Papuan Act was finally passed in 1905.

The Commonwealth gave to the Possession a new

name, and the only legal description of the country now is Papua (Pāpooā). The years under consideration have been for the Possession and those especially interested in it—traders, settlers, and missionaries—years of unrest. On the part of some there have been unreasonable expectations and complaints. Australia has had to set its own Commonwealth house in order. The task within the continent itself has been a herculean one, and its first essay at governing outside territory has, all the circumstances being considered, given good cause for congratulation.

Dr. Lawes watched the course of new legislation with some anxiety, lest the spirit of the proclamation originally made by the British Government to the Papuan tribes, and the royal instructions given to the first administrator, should be in any degree departed from. Through much correspondence with him and many talks, as well as by hearing his speeches, I got to understand pretty thoroughly what his position was. What he contended for was, that Clause XXXI. in the Royal Instructions to the Lieutenant-Governor should, in all Australian legislation affecting Papua, be adhered to. The following is the Clause :—

'The Administrator is to the utmost of his power to promote religion and education among the native inhabitants of the Possession ; and he is especially to take care to protect them in their persons, and in the free enjoyment of their land and other possessions, and by all lawful means to prevent and restrain all violence and injustice which may in any manner be practised or attempted against them ; and he is to adopt and support such measures as may appear to him conducive

to their civilization, and as tend to the suppression of barbarous customs among such natives.'

Referring to this Instruction in an address at the Congregational Union of Australasia held in Sydney in April, 1907, Dr. Lawes said: 'It is often said that the British race is the greatest colonizer in the world. Now mark—this greatest colonizing nation, with their accumulated wisdom of generations—wisdom acquired by experience in dealing with native races all over the world, instructed the first Governor of Papua in the words I have quoted. No 'prentice hands penned these words, no amateur statesman dictated those sentences, but they emanated from the Government that has had long experience in governing and managing barbarous races all the world over. They were inserted, remember, not at the request of any missionary or Aborigines Protection Society, but because the Imperial Government knew them to be necessary, wise and good.

'Hitherto the Government in Papua has been carried on in obedience to that instruction. All the Governors of the Territory have been in sympathy with the spirit of it; we have no reason to believe that the Federal Government will now depart from it—but there is good reason for us to be on the alert and watchful lest there should be any departure infringing native rights.

'When a vessel has entered port, and is approaching the anchorage, the order is given from the bridge, "Stand by the anchor." Brethren from the different Australian States, I appeal to you now to "Stand by," to be on the alert and watchful, lest the Royal

Instruction I have quoted should be consigned to the Federal waste-paper basket.'

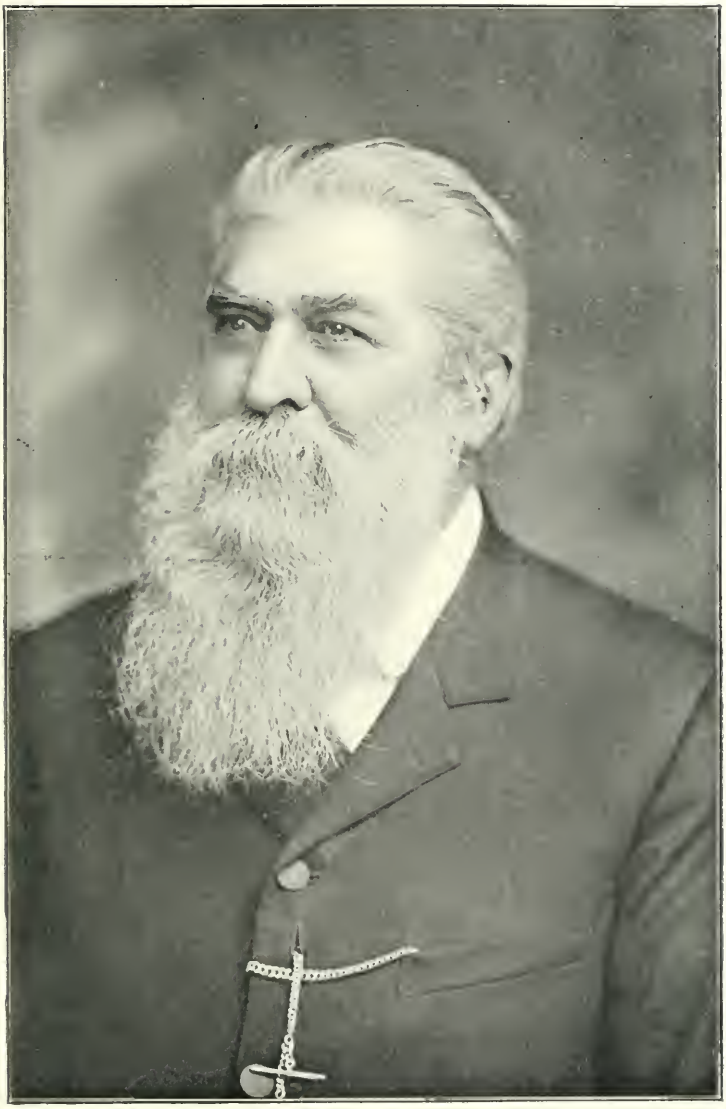
The possibility of a change of rulers leading to a change of policy in regard to native questions, naturally gave Lawes some anxiety. His anxiety may not have been wholly justified. I think he was, in some respects, a little over anxious. He could not rid himself of the thought that some Australian legislators would be exceptionally reckless in over-riding the claims of Papuan savages to be considered in the development of Australia's new possession. The danger is, alas! common to all dominating powers, and Lawes's final appeal to 'Stand by' in readiness to avert an injustice to the weak and dependent should not be forgotten.

How far from our thoughts was the possibility that within sixteen months of taking up his abode in Sydney, our friend's life would close. Those months brought to him much quiet happiness, and a large amount of congenial work. His only long journey was when he visited Melbourne to take part in the annual meetings of the Society. He was our guest; it was the last time we had the pleasure of entertaining him, and the visit seems to have given him exceptional pleasure, for he told his wife when he returned to Sydney that he had never had a more happy time. He was socially at his best, his mind in regard to our long friendship was reminiscent, and our talks about the past, present, and future of New Guinea were ceaseless. My wife's friendship with him dated almost as far back as my own, and my sons and daughters were warmly attached to him, and he felt, when with us, like one of ourselves. Those

weeks we had together not many months before he died, make now a delightful memory.

George Lawes's addresses on special occasions were always apt in diction, lucid in thought, and Christian in spirit. Toward the end of 1906 he gave an address at the grave of his very old friend, the late Mrs. George Pratt, who has been already referred to in an earlier chapter. Those who heard the address often speak of it. Here it is, in part—

'We are here this afternoon to pay the last tribute of esteem and love to the dear Mother who has passed within the veil. It is not my office to pronounce a eulogy on our dear friend who has gone. This would be distasteful to her, but I have been asked to say a few words of loving reminiscence. When my wife and I came out to the mission field, very young and inexperienced, Mrs. Pratt mothered us in love and patience. It is long years ago, but we have never forgotten those early days. It was a great privilege to have Mr. and Mrs. Pratt to accompany us and introduce us to Savage Island. Many of his pithy sayings remain in my mind to this day, as her motherly counsel and discretion live in my wife's. We have given them our heart's affection, and owe them a debt of gratitude we can never pay. She was the wife of one of our greatest Samoan missionaries, and she was a helpmate worthy of him. . . . One title alone befits her, and that the most honourable in the world—"Mother"—and, as Deborah of old, "A Mother in Israel." . . . Distinguished by domestic virtues! Eh! that's a poor phrase! Distinguished rather by the sainthood of the home and family, she had much of the grace of meekness and humility.



WILLIAM GEORGE LAWES.

Photo *Newman, Sydney.*

'She was blessed of God, as Hebrew women of old loved to be blessed, with many sons and daughters. For many years she suffered much in that greatest of missionary trials—separation from her children. But later years brought compensation in the happiness of their loving devotion. The seed sown in silence and in prayer, often no doubt with tears, has grown into the flowers and fruit of character. Her children not only "rise up and call her blessed," but she has been greatly blessed in them.

'And when the end came, in the last days of weakness, it was her great joy to have all her sons (save one) and daughters around her. We mourn with sons, daughters, and grandchildren to-day, and tender to them our sympathy and condolence, and congratulations too, "for so He giveth His beloved sleep." For a little while, Mother dear, good-bye! Tofa, soifua! (the Samoan "farewell").'

One of the most encouraging experiences to Mr. and Mrs. Lawes, at this time in Sydney, was the launching and dedication of the 'Purari.' The account of the ceremony was thus described in the Australasian edition of the Society's *Chronicle*—

'We wish it had been possible for all the friends of the Society to have been present at the ceremony. She presented a beautiful appearance on the water, with her pure white hull, the red ensign of Britain flying from her stern, and the Society's blue flag with its three white doves at the top of the mast. From the ship-builder's yard at North Shore, a few of us proceeded in her toward the Sydney side, and halfway across we met the steamer which was bringing about sixty friends to

the ceremony. Together the two vessels proceeded to a secluded spot in Berry's Bay.

'Gathering on the deck of the larger vessel, the Organizing Agent, who presided, opened the proceedings. He stated that the 'Purari' had cost about £800, and that the money had come from various sources; £62 19*s.* collected three years ago by a lady in Melbourne, in memoriam of James Chalmers, had been devoted to the vessel; £60 had been raised by the boys of Mill Hill School, England; another £60 had been contributed by personal friends of Mr. and Mrs. Holmes, and the balance had been taken from a fund provided by the late John Howard Angas for planting an inland station at the back of the Gulf of Papua. The missionary and his wife, he said, would spend weeks at a time in their little house-boat, trying to get in touch with the savage and cannibal tribes in the delta and along the farther reaches of the river towards the mountains. They were going into the work with their eyes fully open to all the difficulties and dangers of it, but with their hearts set in the strength of a great purpose. Mr. Holmes, in a short speech, thanked all who had helped him to procure the vessel, by means of which he hoped to evangelize the wild tribes of Namau. They had put their hands in New Guinea to a work which could not stop. The Society had committed itself to a task from which they could not draw back. They had to follow as God led. He and his wife were taking up this new enterprise in obedience to what he believed was a Divine command, and he asked for the prayers of the Churches, that their largest hopes might be realized.

'In calling on Mrs. Lawes to fulfill her part in the ceremony, the Organizing Agent said that it was only by persistent persuasion she was induced to name the vessel. Public duties are distasteful to her, but no one has a greater right to this honour—a right earned by a long lifetime of affection and labour given to the dark-skinned races of Polynesia and New Guinea. Her words will be few, but they will be eloquent with the deeds of a lengthened career given for the good of the races we are trying to save. "My dear friend, Mrs. Lawes, will you give this vessel her name?" Mrs. Lawes: "This vessel shall be called the 'Purari,' and may God bless her and make her very useful." Very appropriately Dr. Lawes supported his wife in a bright and characteristic speech. Unlike the names of some of our new warships, he said, our vessels were "messengers of peace." Their message of peace and goodwill had been going on for a century, and all interested in the work would rejoice in this new boat, through which such an intensely interesting enterprise was to be inaugurated. He had known Mr. Holmes long, and knew him intimately. He had known him before Mrs. Holmes came upon the scene of his labours in New Guinea, and good man as he was, and useful prior to this, he had been a still better man since his marriage. As a comrade and brother in the work, he expressed the hope that they would be shielded from danger, and would be permitted to see great results. A dedicatory prayer was then offered by the Rev. R. A. Thompson, Vice-President of the New South Wales Auxiliary.'

'Vatorata,' Dr. and Mrs. Lawes's Sydney home, was a centre of attraction to many. Their two sons, who

are resident in Sydney, Mr. Frederick Lawes and Dr. Charles Lawes, with their wives and children, were frequent visitors. This was a privilege and pleasure which in New Guinea they had so sorely missed. Family life in some of its best and most sacred forms is denied to our missionaries, and this trial should never be forgotten by those who pray for the men and women in the field. The Sydney 'Vatorata' was essentially a missionary rendezvous. No New Guinea or South Sea Island missionaries were likely to pass through Sydney without going out to Waverley to see 'Misi' and 'Misi Hahine,' and those who came from more distant fields yielded to the same attraction.

The Rev. Harry Johnson, of Central Africa, and the Rev. Arthur Parker, of India, when they were on deputation work, were visitors at the missionary cottage, and occasionally occupied its little guest chamber, and Lawes spoke to me of the great pleasure he had had in meeting them. There is no closer or more sacred comradeship than that which is fostered by the world-wide field of missionary service. Any missionary from anywhere would have been cheered and strengthened by the hand grasp of the veteran of Savage Island and New Guinea.

The presence of Lawes in the pulpits of Sydney was always welcome, and during these last months of his life he preached frequently for different denominations. When the occasion was suitable he gave prominence to the claims of the mission-field, but he had a message also for the members of home Churches, in regard to their own spiritual life, and a gospel of salvation for white hearers as well as coloured. He was not what

might be called a new theologian, but the Christ he presented in his teaching and preaching was always new and living, because of the reality of his own personal faith. I found amongst his papers his sermon book, an interesting record dating back to the time of his entering college, in which all his preaching engagements are noted and the texts from which he preached.

His last sermon was preached at the Congregational Church, Summer Hill, on Sunday morning, July 21, sixteen days before his death. His text was Luke v. 5. 'And Simon answering said unto Him, Master, we have toiled all night and have taken nothing; nevertheless at Thy word I will let down the net.'

CHAPTER XXIII

'TRIUMPHANT'

Last Illness—'Triumphant!'—Death—Funeral—Memorial Service—Testimony of Prime Minister—Of Chief Justice—Of Captain Gaunt—Of Rev. E. Claydon—Of Mr. C. E. Bowen—Of Dr. George Brown—A Contemporary's Estimate—Sydney 'Morning Herald' Tribute—Sir George Le Hunte's Testimony—Message from Port Moresby—Missionary Tributes—Lawes as a Man—A Saintly Man—Reasons for his Missionary Success—A Plea at Home—Memorial at Trinity, Reading.

ALTHOUGH his general health was good, Dr. Lawes had been subject to severe colds, and when influenza overtook him, and pneumonia supervened, he had not strength to overcome the attack. It is unnecessary to say how tenderly and assiduously he was ministered to during the anxious days of watching. 'The loving devotion of the two sons,' said Mr. Pratt at the Memorial service, 'impressed me deeply. His son, Dr. Charlie, made a strenuous effort to combat the disease. Every member of the family would have given anything to bring him back to health and strength, but God willed otherwise.'

On the fourth day of the illness, he dictated to his son Frederick the following letter, addressed to Mr. Pearse, his New Guinea comrade, who was living in Sydney:

'My dear Pearse,

'The influenza fiend has gripped me, and I have now been in bed four days, and when he will loose his hold I cannot say. It is a blessing that the Master has control even over fiends. I am afraid it will be some time before I come up your hill again.

'Yours affectionately,

'Misi.'

After this his mind was frequently clouded, and his speech incoherent, but it is evident that his thoughts were in the field where his life's work had been done. Once when Mrs. Lawes entered the room, she was greeted with the words: 'Triumphant, triumphant all along the line.' The sufferer seemed to have before him in vision the serried ranks of the host of God in conflict with the powers of darkness, and to have caught the shout of victory. On another occasion he was dedicating a new church, and asked Nurse Forth to have those outside brought in. Anxious about the ownership of the land on which the building was erected, he asked to whom the property belonged. Then he asked if he might stand up and speak. He was helped by his son and the nurse to sit up, when in broken sentences he said: 'My dear friends, before we break up this assembly, I wish to say a few words. . . . May this church be for the building up of the Kingdom of God. . . . A great power . . . May the light shine round about them in blessing . . . for the sake of the Lord Jesus Christ. In the name of the Father, Son, and Holy Ghost. Amen.'

His death occurred on August 6. On August 7, in

the Waverley Cemetery, just above the cliffs which are washed by the waves of the Pacific Ocean, the body was laid in its last resting-place, in the presence of a large gathering of mourners, whose sorrow was profound, but whose worship by the open grave of George Lawes was full of thanksgiving. Amongst the ministers and laymen of Sydney who were present were many old and warmly attached friends. One of his latest-made friends, Admiral Sir Wilmot Fawkes, carried a wreath and laid it upon the grave.

For Mrs. Lawes the deepest sympathy was felt, and much anxiety, for she was herself suffering when this overwhelming sorrow came to her. The worst which was feared was averted, and the physical strength came back, but the great loss is irreparable. Every post brought her numerous letters of condolence.

The following week a memorial service was held in the Pitt Street Congregational Church, and the gathering was widely representative of the community. The Churches and missionary organizations of the city naturally contributed the majority of those present, but the work of the deceased had touched other and wider circles. The Commonwealth and the State, as well as the Churches, sent tributes of gratitude and esteem, and Imperial naval officers who had been brought into such close contact with the pioneer missionaries of New Guinea, availed themselves of the opportunity of being present, or, as in the case of Captain Gaunt, of sending a message.

Mr. Atlee Hunt wrote thus for the Prime Minister of the Commonwealth: 'Mr. Deakin asks me to express to you his sincere regret that he will be unable

to be present at the meeting on Tuesday. He would have liked to attend as a mark of respect to the character of the late Dr. Lawes, and of appreciation of, and admiration for, the noble work which, with great self-sacrifice, he carried on for so many years, to the benefit morally, intellectually, and spiritually, of our fellow-subjects in Papua.'

Sir Samuel Griffith, the Chief Justice of the Commonwealth, wrote: 'I have known Dr. Lawes for many years, and have been at his beautiful College at Vatorata; and although I never met him in New Guinea, I was well acquainted with his work, and was looking forward to the pleasure of a renewal of our acquaintance, when I should find a little respite from work.'

Captain Gaunt, of H.M.S. 'Cambrian,' wrote: 'With a life-long experience of missionaries and their labours, both in the Pacific Islands and in China, I venture humanly and humbly to express the opinion that Dr. Lawes and Chalmers did work that it is scarcely possible any other two men could rival.'

The Rev. E. Claydon, writing for the Church Missionary Association, said: 'We praise God for the great work which He has wrought through His servant, and we join our prayers to yours, that God will raise up others to carry on that work. It seems as if a great general had been called from the fore-front of the battle to pass into the audience-chamber of the King.'

Mr. C. E. Bowen, District Secretary of the British and Foreign Bible Society, wrote: 'The Bible Society is greatly indebted to Dr. Lawes for the ungrudging

labours of translation, and later, when he took up his residence in Sydney, for his generous assistance in addressing our meetings. He never refused an application. It was my privilege in this way to know him, and to know him was to love him; not alone for his abundant and successful efforts in the mission field, but for the sweet graciousness and modesty which characterized his every act.'

Amongst the speakers was Dr. George Brown of the Methodist Missionary Society.

'It is very difficult indeed for me to speak to-night. I have known Dr. Lawes since the very commencement of his mission work in the Pacific. I think it is about forty-seven years ago since I first met him, and throughout all those years he has been a dear and much-valued friend of mine. I would like to express here to-night, in the first place, the deep sympathy of the Society which I represent, and of all the Missionary Societies engaged in missionary work in the Pacific. I feel that my old friend, Sir William Macgregor, would be deeply pained if he heard that no mention had been made of his connection with Dr. Lawes. Mr. King, my old friend and comrade, will remember that in the South Sea Island languages we have two classes of pronouns, the "inclusive" and the "exclusive"—that is, a pronoun that would include you, and a pronoun that would exclude you. And if Mr. King were speaking on behalf of the London Missionary Society, he would not exclude other societies and speak of "our" Dr. Lawes in the exclusive sense. George Lawes was the brother of us all. The Congregationalists can do him no more honour in their hearts, and can have no deeper reverence for

him, than the other evangelical societies that I have the honour of representing here to-night.'

Of those who were contemporaries of Lawes in Polynesia from the beginning of his career, very few now survive. Dr. Brown is one of them, and there is no one living who has such wide specialized knowledge of missionary conditions in the Pacific. His words of tribute are, therefore, of special interest and value. He not only spoke at the Memorial service, but sent the following letter to the Sydney *Morning Herald*:—

'Lawes and Chalmers were the complement of each other in the early days of the New Guinea mission in this respect, that Chalmers was more especially at home, as other good Scotsmen are said to be, when he was travelling and doing exploratory work; whilst Lawes, though he took his full share of travel and exposure when his work required him to do so, was yet at his best in the classroom with his students, in the study with his translation work, or in the pulpit before the people who loved him so well.

'The great London Missionary Society, to which they both belonged, has a long list of honoured names on its records—the names of those who have been the pioneers of mission work in many parts of the world—but in that list there are no names more worthy of honour than those of Lawes and Chalmers of New Guinea. It is very difficult indeed in these days for any one to realize the great changes which have taken place since Dr. and Mrs. Lawes landed at Port Moresby on November 24, 1874. New Guinea was then comparatively unknown, and its people were dreaded as

wild and cruel savages; but now men may travel in safety along hundreds of miles of the coastline, the Gospel of Christ is preached in many dialects, Christian Churches have been established in all the districts, native New Guinea pastors have been trained and educated, and are now in charge of the churches formed amongst their own people. The New Testament, in their own language, has long been in the hands of the people, and other portions of the Scriptures are translated and printed, and a good beginning has been made in the production of an extended literature; and, best of all, there are large numbers of people, old and young, who testify by their changed lives and conduct to the power of the Gospel of Christ to uplift and to help those who accept its precepts and follow its commandments.

'In this great work no one had a greater share than Dr. and Mrs. Lawes. But there are other services which were rendered by Dr. and Mrs. Lawes, which are too little known. In the early days of the colonization of New Guinea, the mission house at Port Moresby was the one place to which travellers, explorers, Government officials, and all others turned in time of need; and no one ever sought help or counsel there in vain. The large and generous hospitality of Dr. and Mrs. Lawes was very gratefully appreciated and valued by many of the members of the early exploring expeditions, to whom they from time to time rendered most valuable assistance. The mission house in those days was the refuge of all who were sick or in any kind of trouble, and few women have ever received, or have ever deserved, more sincere and grateful thanks, for the loving care of the sick and the afflicted than Mrs. Lawes

has received from those who were the objects of her kindness.

'Dr. and Mrs. Lawes were missionaries of the highest type. They consecrated themselves to that great work, not for a few years only, but for the whole of their life. He was a missionary to the heathen, and to that work he consecrated all his powers; and there are few who can realize how great was the work which he accomplished. We may talk glibly of translation work, but how many men are there who can have any adequate conception of the amount of patient, unremitting toil involved in the work of translating the whole of the New Testament into two utterly unknown and differing languages, in addition to the ordinary work of the pastorate and the care of the institutions for the education and training of the native teachers? And yet this was only a part of the work which Dr. Lawes was privileged to do. In Niue (Savage Island) he acquired an Eastern Polynesian language, and translated the New Testament; whilst in New Guinea he was the first to reduce the Motu language to a written form, to publish a dictionary and grammar of it for the use of others, and again crowned his life's work for the people amongst whom he lived by translating the whole of the New Testament for their benefit. Those of us who knew and loved him well, whilst we mourn our loss, can and do thank God for the noble life, and for the work which he was privileged to do.

'My dear old friend will be missed from the councils of the Church with which he was connected; he will not again be seen on the platform, from which he advocated so eloquently the claims of the London Missionary

Society, or those of the British and Foreign Bible Society; and we shall deeply feel our loss. But we shall not be alone in our grief, for when the news is heard by the people of New Guinea that their much-loved friend and pastor, Misi Lao, has passed away from earth, there will be a great wail of sorrow from the dark-skinned men and women amongst whom he laboured; and many a prayer will be offered that He who is the God of all comfort will comfort and bless their much-loved Misi Hahine, the sorely stricken widow, in her great sorrow.'

The secular Press contained many references to the death of Dr. Lawes, and the Sydney *Morning Herald*, to which he had for so many years been a correspondent, published the following leading article—

'Livingstone was kept in the glare of publicity at the close of his career by Stanley's notable search; but his personality was, after all, the true explanation of his fame, and men place him in the gallery of national heroes because he roused them to new thoughts and better deeds by a life of the noblest self-sacrifice. The work he did in Africa caused the world to take new measures of its manhood, and this was due again to the fact that Christianity was seen to have lost none of its power in the nineteenth century. Since Livingstone's day there have been great missionaries, but their tasks have been performed under conditions which have not brought them so prominently forward. Men like Dr. Lawes have been spending and are being spent without winning the crown of a focussed attention from the nations of the earth; and they have died perfectly satisfied, or are still glad to labour on, for the benefit

of their fellows—ready like St. Paul to find their reward in work well done. They did not start out to win fame. Dr. Lawes devoted his life to missionary enterprise because he could do nothing else under the circumstances. He was consumed with the desire to carry the Gospel to the heathen, and it did not matter whether his life were long or short; until his day was done he remained a missionary. When men are caught with such an inspiration, they have to go through with their task or fall to pieces; and when they live for nearly half a century in such fields as Papua or Polynesia, they may be trusted to give some fruit for their activity.

'It is only when we reflect a little that we perceive how great is the work which has been done in the islands of the Pacific. When Livingstone was discovering lakes Moero and Bangweolo in 1869, and later on was mistaking the River Lualaba for the Nile, New Guinea was untouched by missionary enterprise. It is really in the last half-century that Fiji has become Christianized, and only since 1874 has Papua fallen within the ever-widening circle of civilizing endeavour. Dr. Lawes's share in this achievement has stamped him as one of the great missionaries of the world. For thirty years he was as the shadow of a great rock in a weary land, not alone to the natives among whom he laboured, but to the white men who came to and went from New Guinea. Dr. Brown's tribute in the letter published in our columns last Thursday is to the point. In the early days of the colonization of New Guinea the mission house at Port Moresby was the one place to which travellers,

explorers, Government officials, and all others turned in time of need; and no one ever sought help or counsel there in vain. It was a large and generous hospitality that was there dispensed, but more than that, there was light and inspiration in the mission work being done. Dr. Lawes's knowledge was supplemented by a personal influence which made difficulties vanish where the natives were concerned. Both the white man and the brown man learned that this was a man in whom to trust, and the foundations of the Empire were the better laid in Western Polynesia because Christianity and the Empire had such servants there as Lawes and Chalmers.'

Sir George Le Hunte wrote the following words for these pages:—

'I most willingly add my tribute to the memory of the late Dr. Lawes of the London Missionary Society's Mission in New Guinea.

'I had the privilege and advantage of a friendship with Dr. Lawes, and from the first day of my arrival at Port Moresby, early in 1899, to the time of my leaving in 1903, I received from him the greatest kindness and most loyal support. I was on several occasions a guest at his hospitable house at Vatorata, and saw how much both he and Mrs. Lawes, the "Mother" of the Mission, were beloved and respected by all there; and I was present at the opening of the Memorial Church which was built there to the memory of those who died in the service of the Mission. To know Dr. Lawes was to feel the strong personality which lay beneath a singularly quiet character, the force of an ocean current in a calm sea setting always to

what was best and highest. He was a scholar of high order and a man of practical ideas and common sense.

'I shall always look back with pleasure to the friendships I formed with the London Missionary Society's Mission, and especially with Dr. Lawes, Mr. Chalmers, and their veteran fellow pioneer Ruatoka, all now at rest. The work they built on the foundations so well and truly laid by them, is their lasting and living monument, and the happiness, present and future, of the thousands of New Guinea natives whom they won for God and the Empire.'

The following letter and resolution was received by Mrs. Lawes from the Government Secretary's Department, Port Moresby :—

'Dear Mrs. Lawes, it was with genuine pain and regret that I myself and all other residents at Port Moresby received the sad news of the death of our old friend and pastor, Dr. W. G. Lawes. The intelligence was received here late on the 27th August, and during the following day the Government and private flags were flown "half-mast high" as a slight mark of the feeling of respect entertained for our lost friend by every one in the community.

'I am now deputed to convey to you, as the Senior Member of the Executive Council, the enclosed resolution, signed by His Excellency the Acting Administrator, and his Executive Councillors, expressive of their sorrow and sympathy at the lamentable death of Dr. Lawes.

'Personally I may very sincerely say, that although our opinions on some general matters of policy and practice here, may not have seemed to agree exactly,

I am doubtful if any other resident in this community or elsewhere has ever felt a more genuine sentiment of admiration, for the unfailing noble example shown to us, of a Christian's life and work, on the part of my late and esteemed friend.'

'(Signed) A. MUSGRAVE.'

'Government Secretary's Department, Port Moresby.

'In Executive Council, Port Moresby, Territory of Papua. On this twelfth day of September, 1907.

'Resolved: That this Council respectfully offers to Mrs. W. G. Lawes its most sincere condolence on the death of her husband, the late Rev. Dr. William George Lawes, together with the deep sympathy felt by each member in her late bereavement.

'The Council would also desire to record its high and lasting appreciation of his exemplary life and devoted efforts for the Christianization and civilization of the aboriginal people of this territory which were unremitting from the date of his first arrival at Port Moresby on the 24th day of November, 1874, to that of his departure on the 23rd day of March, 1906.

'That so distinguished and successful a Christian pioneer, of the esteemed body of evangelizing missionaries throughout our Empire, should have laboured for so long in this country, and for the best part of his life, we regard as a distinct honour to be recorded in the earliest historical annals of this territory.

'And that personally you may be upheld and comforted by Divine Providence in the irreparable loss that has occurred, is the earnest hope of,

'(Signed) J. H. P. MURRAY,

'Acting Administrator—and others.'

The New Guinea Committee of the London Missionary Society had no opportunity of recording their sense of loss until six months later, but from every station along the coast personal letters were sent by the first opportunity to Mrs. Lawes, all of which contained warm tributes of affectionate regard and admiration. 'Misi,' wrote the Rev. J. H. Holmes to me, 'came very near to us in many ways, not so much in the relationship of a senior missionary, as that of a father, ever interested in all that concerned our welfare, and ever desirous to do all in his power to assist us in matters purely personal, or, in time of perplexity, in our work. As a missionary, and our senior missionary in Papua, he was pre-eminently our leader, not by appointment or election, not by the chance of circumstances, but because of his gentleness and patience to wait and lead rather than to force and drag.'

The foregoing pages have shown the manner of man George Lawes was, and the quality of the work he did. The portrait of his character is vivid in my thoughts and memory, but it is not easy to reproduce the picture.

Ecclesiastically he was an unmitred bishop. Although he could show no letters patent, an epistle was written across his life by the finger of God, which designated him a chosen under shepherd of the flock. That he was perfect is not claimed, but from youth to old age there was an earnest and prayerful reaching after a Christ-like life. He keenly realized his responsibility as one who had been commissioned to interpret by his teaching and his character (the theme of) the Gospel of Divine love. While fully conscious of frequent failure,

he strove to reach the highest results possible to one who humbly sought the endowment of the Spirit of God.

A man is not always known by the prayers he offers in public, but there are prayers which tell unmistakably of the man's inner and higher life. I can remember, I can never forget, the prayers of my friend's boyhood, and I can compare them with those of the very last months of his life. They were the language of a heart which knew its own sinfulness and limitations and needs, but which knew also with joyful assurance what God in Christ, and through the Holy Spirit, can do for us in answer to prayer.

In a manly and practical sense Lawes was a saintly man. We have no 'All Saints' Day' in our calendar of Church worship and work; but we have, and always must have, a record in our hearts and memories of those who do saintly deeds, who spend long lives of holy toil in seeking the highest and eternal welfare of others. Well as the words might sound, I do not suggest that George Lawes should be called Saint George of Savage Island and New Guinea. When, however, it is remembered that, not in the sheltered seclusion of cloistered cell, but on a fever coast beneath a tropical sun, with quondam savages for his companions, he translated into an unknown tongue the New Testament and parts of the Old, and did the same in his earlier manhood for Captain Cook's Savage Islanders; and when it is borne in mind that in both countries he trained many native preachers, gathered from the surrounding cannibal community; and when it is furthered remembered that, by impassioned appeal and convincing argument, he excited the missionary

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enthusiasm of multitudes in Christian lands; and that beneath all was a quiet spirit, 'the force of an ocean current in a calm sea setting always to what was highest and best,' his right to a permanent place in the Church history of these southern lands will not be denied. In saying all this I am magnifying the man, only in this sense, that he was a chosen vessel used by God to carry to impoverished races the riches of a new life.

A wrong impression will be produced, if it is thought from the above characterization, that he was a stranger to the sterner virtues. When duty demanded caustic criticism, or justice indicated protest, he could wield a weapon of well-tempered steel. He did not love fighting, but the courage was not lacking when enemies were about. And gentle and loving as the normal spirit of George Lawes was, at such times and in seasons of depression, his feelings sometimes found expression in sarcasm which stung.

One of the indirect results of missionary service is the civilization of uncultured races. It made Livingstone the pioneer of African civilization. Livingstone on his knees praying for Africa, and for the healing of her open sore, had his hand on the key which opened the way to more than the spiritual redemption of the Dark Continent. Missionaries, by their humanity combined with their spirituality, are the forerunners of civil administration, as well as the light of the Kingdom of God. The circumstances of the Mission to which he was sent, carried Lawes far beyond what he had contemplated when as a young man he volunteered for missionary work.

His success as a missionary rested upon a variety of qualities; but it has always seemed to me that it rested mainly upon his evangelical fervour. He was by nature a brotherly man; but brotherliness with him was of a very different type from what it is with some men. He saw brotherhood where some have not yet discovered it. The Savage Islander was his brother, and the Papuan cannibal; and the Lord Jesus Christ was the Saviour of both. It was this fact—this double fact, human brotherhood and Divine redemption—which gave George Lawes staying power through all those long years of service, often in lonely places, and when smitten with the pestilence of fever. It was this, likewise, which gave him success as a preacher and speaker. His simple, modest, and beautiful talks about His Master's work were instinct with that Master's own redeeming love. How frequently and deeply have audiences been moved by his eloquence—the eloquence of deep conviction, strong faith, and apostolic fervour. The familiar and always welcome voice is now silent, and we mourn—and yet why mourn? How much there is to rejoice over! What a grand life it was! What testimony it bore to that exaltation which is possible when the heart is touched and quickened by the passion of Divine love!

The present loud and urgent call for missionary service in non-Christian lands is sustained by many voices, and audible amongst them are the voices from the past. George Lawes, though dead, is yet speaking, the echoes of his earnest and pleading words are still vibrating, and the last words in this book shall be his.

On a memorable occasion, seven years ago, he spoke in the Free Trade Hall, Manchester, and this, in brief, is what he said—

'I was first valedicted at Stepney Meeting House forty-one years ago next month. I purpose giving a Report to-night of the intervening years. The Report is contained in one word, "Emmanuel"—*God with us.* That includes everything that need be said.

'Since I was in England ten years ago, the Mission in New Guinea has grown and made progress. Our staff has been doubled, and there are now 130 stations established on the coast, while some 3000 men and women have made personal profession of faith in Christ.

'I am returning to New Guinea with the new and revised edition of the New Testament in the Motu language, and a new volume containing portions of the Book of Psalms, of Proverbs, of Isaiah.

'I have been six months in England under the shadow of a great sorrow and bereavement. The full meaning of the tragedy at the Aird River on Easter Monday last we can only realize when we return to New Guinea.

'And now, brethren, suffer the word of exhortation. The man in the street complains of the expenditure for Foreign Missions, and professes to think it should be used for objects nearer home. It is not the first time we have heard the cry, "To what purpose is this waste?"

'But the man in the pew is not quite sure either about Foreign Missions, and he too deprecates the expense. He is often a business man and looks at

things with commercial eyes. When gold was discovered in New Guinea, companies and syndicates were formed and trusty experts were sent to prospect, report, and bring samples. We, your messengers, have gone to many fields, we have sampled the mass, we have experimented, and have come back to you to report. This is the fourth time I have come and reported, and it is hardly likely that I shall come again, but I want to know what you are going to do. If gold prospectors returned with such samples, made such reports as your missionaries bring from every part of the world, I can tell you what would be done in London or Manchester. At twelve o'clock to-morrow a meeting of promoters would be called, and action would be taken at once so as to secure the treasures of discovered wealth. I appeal to you to-night. We have sampled, we have reported, and now what are you going to do? There is plenty of talk, there are plenty of resolutions, *but what are you going to do?*

'You know the beautiful story in the Gospels, how seven disappointed fishermen, who had toiled all night and taken nothing, saw a stranger on the beach. He told them to try on the other side of the ship. Something in his voice and manner led them promptly to obey, and immediate and amazing success followed. Then one said, "It is the Lord." Brethren, it is not Treasurers, Secretaries, or Missionaries who appeal to you. It is the Lord—our beloved Lord and Master. The success in the past is His, and the command for the future is His. In the time of Moses twelve men were sent to explore and report; ten saw giants and two counselled immediate

action. It was a case of ten to two, but the minority were in the right.

'May I say a word to the man in the pulpit? Brethren, I wish I could so present this work to you that you might see it as I do. To me it is *the* great work of the Church, the work which our Divine Lord and Master gave to His disciples when He left them. In one of his sermons, Dr. Dale says, "In the Divine order we share with Christ the work of restoring the human race to God." How little has really been done towards this great end. With present conditions, it needs only a multiplication of means to lead to a like increase in results. We shall never achieve this until the pastors of our Churches lead their flocks into wider fields.

'May I add yet another word, and address the man in the Professor's chair? In all modesty I would like to say a word to those who are leaders of religious thought and teachers in our colleges. I have known young missionaries who have come out to the field learned in the wisdon of the schools, with stores of knowledge acquired during a long college course, but altogether ignorant of missionary history. Thoroughly conversant with the history of the Church in early and mediæval ages, they had hardly a Sunday scholar's acquaintance with the history of missionary and Bible work in the nineteenth century. During their college course they had got out of touch completely with missionary work and missionary subjects.

'When I returned to New Guinea ten years ago I went straight from the Southport meeting at which the Forward Movement was proposed. I do not

believe any mistake was made then. It was begun in faith and prayer. The faith in God of the promoters has been more than justified by the great results that have been achieved. *My last word is the word spoken in olden times, "Let us go up at once and possess the land, for we are well able to overcome it; the Lord is with us, fear them not."*'

In the early pages of this biography the reader has been told of George Lawes's connection with Trinity Congregational Church, Reading, and since the book was written that Church has sympathetically shown its appreciation of the connection by placing in the north-east porch a memorial window in his honour. The window was designed and executed by a London firm of artists in stained glass, and depicts the departure of St. Paul from Miletus, as recorded in Acts xx., the words 'Sorrowing most of all that they should see his face no more' being engraved above the two panels composing it. The inscription is as follows: 'Rev. William George Lawes, D.D., F.R.G.S., missionary to Niué and New Guinea, a member of this Church and London Missionary Society. Died at Sydney, N.S.W., on August 6, 1907, aged sixty-eight years.'

On Wednesday, January 20, 1909, a simple service was held at Trinity, when a number of friends from Mortimer and Reading, Oxford and London, assembled to witness the unveiling ceremony. This was performed by Sir Peter Spokes who, though now resident in the metropolis, still retains his membership at Trinity, with which he has been associated for over sixty years. At

the meeting which followed, the leading facts of Dr. Lawes's history and work were recounted, and emphasis laid upon his quiet strength of character, his ability, energy, and steadfastness, and his position in the front rank of pioneer missionaries.

An interesting and impressive reference was made by a deacon of the Church to the Young Men's Bible Class at Trinity, which for many years was conducted by the late Mr. Edwin Silver. The register of that Bible Class has been carefully preserved and was exhibited. Out of eighteen members who belonged to it in the year 1857, no less than five became missionaries of the London Missionary Society; viz. William George Lawes, Frank Lawes, William Edward Cousins, George Cousins, and Joseph King, and one (Ira Boseley) entered the home ministry. Two of them, the brothers William and George Cousins, were present at the meeting, and took part in it. In the April number of Trinity *Church Echoes* a fac-simile of a page of this class register is given, and an outline of the career of each of the *Six Trinity Boys* referred to; and speaking of the teacher and his class the editor writes: 'We wonder how many such men there are in our school to-day! Young men, Christ needs you! Are you ready to respond?'

THE END

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